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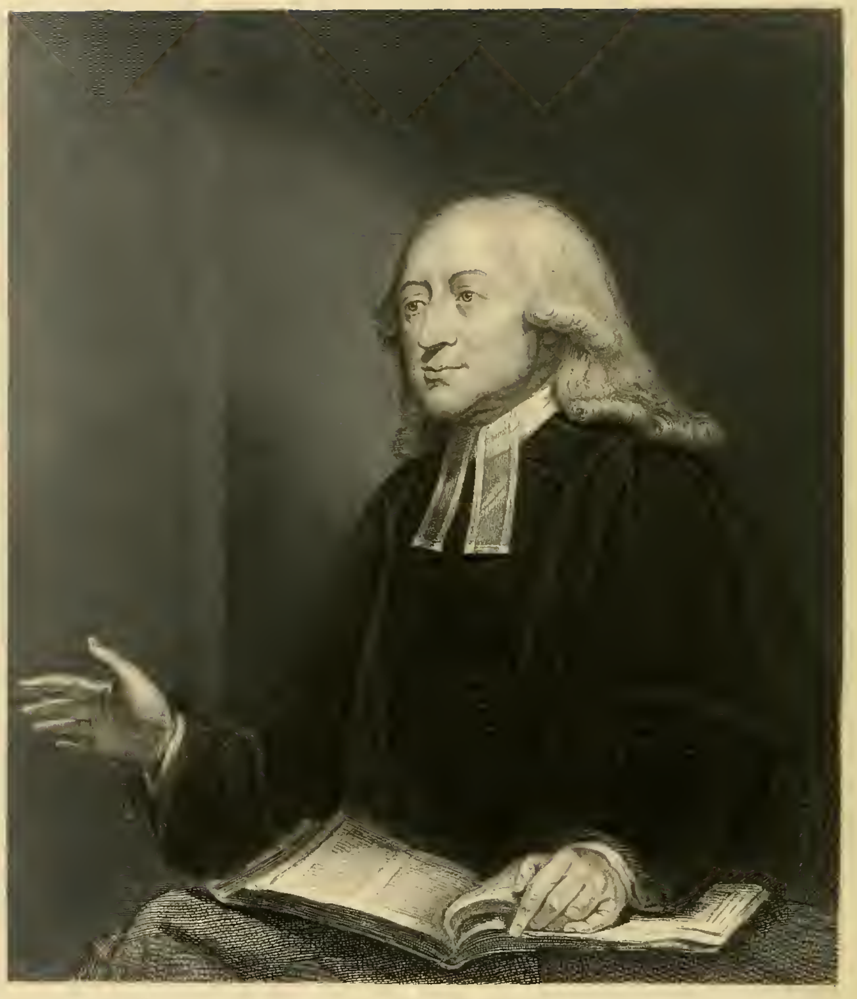

John Wesley

METHODIST WORTHIES.

CHARACTERISTIC SKETCHES
OF
METHODIST PREACHERS
OF THE
SEVERAL DENOMINATIONS,
WITH
Historical Sketch of each Connexion.

BY GEORGE JOHN STEVENSON, M.A.,
AUTHOR OF "MEMORIALS OF THE WESLEY FAMILY"; "THE METHODIST HYMN BOOK AND ITS ASSOCIATIONS," &c.

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A BRIEF HISTORY OF METHODISM.

Wesleyan Methodists.

METHODISM is an organisation of such wide extent and influence that it has of late years commanded respectful attention and consideration in circles where it had not previously been thought about, and where it was known only in name. A great Ecumenical Conference of Representative Methodists was held in the Methodist Chapel, City Road, London, in the summer of 1881, and the information presented to that Assembly startled many thoughtful people. When the daily press of the metropolis learned, as they did then for the first time, that the gentlemen forming that Conference really represented about twenty-four or twenty-five millions of adherents, the question was often asked during the sittings of the Conference, How has this mighty and extensive agency grown to such dimensions, and yet has made so little noise in the world? The fact remains indisputable; Methodism has extended itself into every country under heaven where the English language is spoken, and also into a score or more other countries where our language was unknown; for Methodist men and women have been found in sufficient numbers to learn the native languages of other lands, in order to carry to those countries the message of salvation by Jesus Christ. Methodism has by its emigrants and missionaries belted the entire globe, and now the sun never sets on regions which Methodism has not reached.

Quietly, steadily, almost noiselessly and unperceived, Methodism has been pushing its victories from country to country, from island to island, almost from city to city, where English commerce reaches, until its adherents have been so multiplied that they now number a total nearly equal to that of any Protestant denomination on the earth. The progress is ever on the increase; and if in England during the year 1882, the new converts exceeded sixty thousand,—being more than one thousand each week,—the same ratio may reasonably be affixed to its operations in the other countries where it has obtained a permanent location. This unobtrusive evangelism is the result of loving hearts and willing hands working on the lines which the founder of Methodism himself laid down as their rule of action,—namely, to go and labour amongst those who not only need our help, but amongst those who *most need* our assistance.

When the New Year's Day of 1740 dawned on London, there were not fifty Methodists in the world. Fifty years afterwards, when the Rev. John Wesley died, the total number of Methodists in Great Britain, America, and the Colonies was only 136,622, but even then it had in it the germs of life, and life means growth and expansion. The judicious Wesley, as he lay dying in his own house in London, on reviewing his life-work, said of it, "What hath God wrought?" and then, after a rest and prayer, he broke out with the joyous exclamation, "The best of all is, God is with us!"

That was the secret of the success of Methodism from its origin: and with that Divine help accompanying the efforts of its ministers, missionaries, evangelists, and agents of every kind (and they are varied and well organised), a steady and ever-increasing multitude will be gathered under its sheltering wings. To-day, as much as ever in the past of its history, may every Methodist most fittingly say, "The best of all is, God is with us," as He was with our fathers.

Methodism has been the child of Providence from the day of its birth. It was born amidst troubles, contentions, strife, and opposition; but the experience of its first adherents led to its being readily adapted to their spiritual condition, and it was as admirably as it was promptly adapted to the circumstances of life. Methodism was scarcely two years old before it had within and around it almost as complete an organisation for the germs of a great religious Church or community, as it had when it was a hundred years old. Even the name given to the new movement was one not chosen by its adherents. It was not liked by them at first, but it was thrust upon them. The following is what John Wesley wrote at the time the name was bestowed on his companions :—

> "Of those who are called Methodists, let it be well observed, that this is not a name which they take to themselves, but one fixed upon them by way of reproach, without their approbation or consent. It was first given to three or four young men at Oxford, in 1729, by a student of Christ Church; either in allusion to the ancient sect of physicians so called, from their teaching that almost all diseases might be cured by a specific *method* of diet and exercise, or from their observing a more regular *method* of study and behaviour than was usual with those of their age and station. I should rejoice (so little ambitious am I to be at the head of any sect or party) if the very name might never be mentioned more, but be buried in eternal oblivion."

If the founder of Methodism did not either select or approve of the name thus chosen for them, neither did his followers; but the fact remains, they were called METHODISTS, and by that name they will be known, doubtless, to the end of time. Mr. Wesley's own designation of his adherents was "The United Societies"; and, in all legal documents, they were described in Mr. Wesley's days as "The People called Methodists." This is their legal designation at the present time in England. The official Hymn-book issued by the Wesleyan Conference is entitled "A Collection of Hymns for the Use of the People called Methodists"; and the same terms, "The People called Methodists," are used in the deeds of all Methodist trust-property.

Methodism really dates from the time of the conversion of John and Charles Wesley. Both the brothers were converted during the same week. John Wesley had been to America to try to convert the Indians, whilst he was himself unconverted. His mission there ended in failure, and the missionary was glad to escape from Georgia and return to England. His brother Charles had preceded him in his return home.

The conversion of Charles Wesley took place on Whit-Sunday, 1738, whilst he was confined to his bed by illness, at his humble lodgings with Thomas Bray, a brazier, living in Little Britain. The house was situated at the bend of the road, south side, nearest the Bluecoat School. John Wesley was deeply impressed that his younger brother should precede him in realising the blessing of conscious pardon, and the witness of the Spirit. His mind was anxiously exercised during that Sabbath day, and on the Monday, Tuesday, and Wednesday following. The evening of the Wednesday was the turning-point of his life, the time when he clearly learned, by the teaching of the Holy Spirit, what was meant by "Being justified by faith we have peace with God, through our Lord Jesus Christ." On that night there were planted in his mind spiritual seeds which germinated, and grew, and gave birth soon afterwards to the Methodist Society; and the agency God made use of was Martin Luther's Preface to the Epistle to the Romans. The time was Wednesday evening, 24th May, 1738, a little before nine o'clock; the place was "a meeting in Aldersgate Street," or, as far as can now be ascertained, a cottage meeting in Nettleton Court, which, at that time, according to the map of the parish, opened into Aldersgate Street. The court is still there, but is closed at the Aldersgate Street end, and is nearly opposite the buildings of the Young Men's Christian Association. Many American Methodists have visited the court; though but few English Methodists even know its locality. John Wesley's record of that evening, as found in his Journal, is as follows: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

That new experience opened up to both the Wesley brothers quite a new religious way of presenting Scriptural truths to their hearers; and the effect of this kind of preaching was, that whilst both had free access to many pulpits in the Church of England previously, the preaching of what was considered to be the new doctrine of salvation by faith, led to their speedy exclusion from nearly all the churches. One clergyman after another, after hearing the way of salvation so plainly stated in his pulpit, frankly told the Wesleys they could not again be permitted to preach in their churches. Having themselves entered into that new religious experience, the joy and peace they found therein they could not restrain, and so preach they must; if not in churches, then out of them. In this way, in rooms, and in small societies, both in London and Bristol, they preached almost every day, with such marvellous results as had never before been witnessed since the days of the Apostles.

In a remarkable manner the Spirit of God gave most convincing evidence of the completeness of the change which had been wrought by faith in both the brothers. This was more distinctly and emphatically shown by the spiritual awakening which accompanied and followed the preaching of John Wesley. He had to preach in St. Mary's Church, Oxford, before the University. His text was, "By grace are ye saved through faith;" and he explained the new doctrine with a clearness, fulness, and force which had not been known before in that famous seat of learning. That sermon was printed and widely circulated. It was followed by another on "God's free grace," in which, with equal lucidity and power, he set forth the doctrine "that the grace and love of God is free in all, and free for all." This sermon was printed in a cheap form; and those sermons, repeated in various forms and places, "gave birth to the greatest revival of religion" the world has ever known.

He desired, in his own mind, to retire to Oxford to his beloved obscurity; but Divine Providence ordered otherwise, and John Wesley was detained in London and importuned to preach these new doctrines, in various churches, thrice every Sunday, and on week-days also. One source of attraction was that he had recently returned from America, which was considered a far country; and he related some of his experience in the course of his discourses. Multitudes flocked to hear him, and soon the churches were unable to hold the crowds which assembled. In a short time, partly because of the large assemblies and partly owing to the new doctrines, he was excluded from one church, then from another, till at length he was shut out of all the churches. Not daring to be silent, after a short struggle between honour and conscience, he made a virtue of necessity, and preached in the open air—first in Moorfields, London, then at Kennington, and in many other parts of England.

Thousands upon thousands of persons—in some instances ten thousand, in others twenty thousand, and even more, as computed by Mr. Wesley himself, and recorded by him in his Journals—attended his out-door services. This step was not taken in any spirit of antagonism to the Church; quite the contrary. During one month in 1739, both John and Charles Wesley had interviews with the Bishop of Gloucester; Gibson, Bishop of London; and Potter, Archbishop of Canterbury, to talk over their conduct; and with kindly results in each case. Mr. Whitefield, also, had similar interviews with the bishops respecting his preaching in the open air. It is plain, therefore, that the resistance these three clergymen met with did not proceed from the heads of the Established Church, but from those of the clergy who were at ease in their comfortable livings, and who saw that their quiet enjoyment would be broken if the proceedings of these evangelists were not stopped. Hence it was that many newspapers and magazines were used by those clergymen to slander and misrepresent the work of the Wesleys and Whitefield.

During the summer and autumn of 1739, there were witnessed by thousands of persons most remarkable manifestations of divine power at many of the open-air services conducted by John Wesley. The preaching of George Whitefield and Charles Wesley, at the same period and to the same congregations, was quite as faithful and even more impassioned, at times, than was John Wesley's; but it was to the preaching of John Wesley only that those special manifestations were given. At London and at Bristol, on various occasions and at divers places, during the six months preceding the formation of the United Societies, scores of persons were smitten down under his preaching, in the open air and in small meetings in rooms; such signs had never been before witnessed in England. Mr. Wesley himself wrote: "More and more of the people were cut to the heart, and came to me all in tears, inquiring with the utmost eagerness what they must do to be saved." These penitents were counted by scores and hundreds during the autumn of 1739; and it was the witnessing of the deep agony of spirit and anguish of heart that awakened the sympathy of two gentlemen, who attended the preaching at Moorfields, to provide a place of shelter for those poor stricken ones.

Northward of the preaching ground at Moorfields—only a few hundred yards, but surrounded by fields — the Old Gunnery, or foundry for cannon, had stood in ruins for more than twenty years. Mr. Wesley was pressed to take the premises into his own hands; but he had to decline, having no funds. Mr. Ball and Mr. Watkins, two kindly-disposed friends, finding that the tenancy could be secured for £115, loaned that sum to Mr. Wesley; but, as the place was a vast heap of ruinous buildings, a large additional sum had to be spent to fit it up as a place for religious worship. The roofless building, with tottering walls, was first used by Mr. Wesley, on Sunday evening, 11th November, 1739. The cost of fitting up the Foundry for worship was about £800, which sum was paid in three years by small subscriptions from many friends who had shared in the blessings which came with the preached Word.

The exact date of the origin of Methodism is not known; but it was during the three weeks embraced within the last week in November and the first fourteen days of December, in 1739. A large number of persons had been converted within six months, who had been joined to the Moravians. In Mr. Wesley's Works are found several allusions made by him to that period. The two following passages convey the clearest account we have: "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired I would spend some time with them in prayer, and advise them how to flee from the wrath to come. That we might have more time for this great work, I appointed a day when they might all come together, which, from thenceforward, they did every Thursday, in the evening. To these, and as many more as desired to join with them, I gave those advices which I judged most needful for them; and we always concluded our meetings with prayer suited to their several necessities. This was the rise of the United Society; first in London, then in other places." The first meetings were class-meetings, and John Wesley was the leader. In another extract we find the following additional details: "The first evening about twelve persons came; the next week thirty or forty. When they were increased to about a hundred, I took down their names and places of abode, intending, as often as it was convenient, to call upon them at their homes. Thus, without any previous plan, began the Methodist Society in England—a company of people associated together to help each other to work out their own salvation."

Such is the account of the origin of Methodism from the pen of its founder, who, in a small tract which he issued shortly before their organisation, thus describes the character of a Methodist :—

> "A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto Him : one who loves the Lord His God with all his heart, and soul, and mind, and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath, and every unkind affection. His own desire, and the one design of his life, is, not to do his own will, but the will of Him that sent him. He keeps all God's commandments, from the least to the greatest. He follows not the customs of the world ; for vice does not lose its nature through its becoming fashionable. He fares not sumptuously every day. He cannot lay up treasure upon the earth ; nor can he adorn himself with gold or costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbour any more than he can tell a lie. He cannot utter unkind or evil words. No corrupt communication ever comes out of his mouth. He does good unto all men ; unto neighbours, strangers, friends, and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from other men."

For the first century of its existence, the history of Methodism was a series of providences. In a condensed record, which this is required to be, these providential openings can be very little more than indicated.

From the time the Wesley brothers returned from America, they were both closely connected with the Moravians, whose meeting-house was, and is still, in Fetter Lane. It is probably true that most of the accessions made to their Society during the years 1738 and 1739, were the fruits of the labours of the two Wesleys and Whitefield. Even after Mr. Wesley began his own Society, in December, 1739, he himself continued to meet with the Moravians ; and he took with him many of those who adhered to him as the results of his ministry.

As early as June, 1738, John Wesley visited the Moravian settlement at Herrnhut, Germany, where he remained three months, conversing freely with the brethren on their doctrines and discipline. In December of the same year, Mr. Wesley drew up for the Society in Fetter Lane the rules of the Band Societies—companies of not less than five nor more than ten—who met together once a-week for religious conversation and prayer. A series of nine questions was prepared and used on each occasion as helps and instructions; and the design of those meetings was embodied in a series of ten propositions and inquiries. These were the basis of the United Societies, which began to meet under Mr. Wesley in December, 1739.

In April, 1739, John Wesley was excluded from the churches in Bristol, and a few months later he was also excluded from the London churches. Mr. Whitefield and Charles Wesley were also included in the prohibition. Mr. Whitefield commenced open-air preaching near Bristol, with such happy results, that John Wesley soon saw a wide door of usefulness opened to him in that plan; and he readily adopted it, with such marks of Divine approbation as had not been before witnessed. This led to the commencement of the system of the itinerancy, and necessitated the employment of lay-helpers; hence lay-preachers had to be engaged to watch over the new converts, gathered out of the world by the labours of those apostolic men.

These lay-helpers were Joseph Humphreys, Thomas Maxfield, and John Cennick. The first-named is thus introduced to us by Mr. Wesley himself: "Joseph Humphreys, the first lay-preacher that assisted me in England, in 1738 [should be 1740]. He was perfected in love, and so continued for at least twelve months. Afterwards he turned Calvinist, joined Mr. Whitefield, and published an invective against me and my brother Charles. In a while he renounced Mr. Whitefield, turned Presbyterian minister, then received Episcopal ordination, and, finally, scoffed at inward religion"—a catalogue of delinquencies long enough to cause his name to be excluded from the true friends of Methodism. The date of 1738 is now found to be an error.

Thomas Maxfield was converted under Mr. Wesley's preaching, at Bristol, in May, 1739. He had an excellent gift for preaching, and was very useful in keeping together and instructing the young converts in London during Mr. Wesley's absence. Some churchmen raised a cry against Maxfield's preaching at the Foundry, and they sent their complaints to Mr. Wesley, in the country, who hastened to London to silence him; but on meeting his aged mother, who had heard Maxfield, she desired her son to hear him and judge for himself if he was not qualified to preach as certainly as Mr. Wesley was. That wise admonition of Mrs. Susanna Wesley led to the regular appointment of Thomas Maxfield, early in 1740, to preach as a lay-helper at the Foundry. He continued in office at the Foundry some twenty-three years, and after Mr. Wesley's marriage, joined Mrs. John Wesley in her prejudices; and in 1763 he separated from Mr. Wesley, taking with him one hundred and seventy members. He gathered an independent congregation in London, to whom he ministered for many years; but was reconciled to Mr. Wesley before his death, and Mr. Wesley preached in his chapel in 1783.

John Cennick joined Mr. Wesley at Bristol, and was very useful in that city and at Kingswood; but not agreeing with Mr. Wesley's views on general redemption, he joined Mr. Whitefield, and became a useful itinerant minister in many parts of the United Kingdom, He died in the Moravian Chapel, Fetter Lane, London, 4th July, 1755.

In 1740, Mr. Wesley preached against predestination, and Mr. Whitefield published a reply in 1741, in which he advocated unconditional election, irresistible grace, and final perseverance. Charles Wesley's "Hymns" and John Wesley's "Sermons" being directly opposed to Mr. Whitefield's doctrinal views, a separation took place, which continued for many years; but Providence brought good out of what appeared to many, at the time, a serious evil.

On 23rd July, 1740, Mr. Wesley separated from the Moravians, and devoted all his time and energy to travelling and preaching.

In December, 1741, several disturbances having taken place at the services held by Mr. Wesley, one of the leading London magistrates voluntarily waited on the King, George II. In a few days, Sir John Gunson called on Mr. Wesley, on behalf of the city magistrates, and reported "that the Middlesex magistrates had received orders from above to do you justice whenever you apply to us." That spontaneous kindness checked the disturbances, and the London societies had peace ever afterwards.

In 1742, the societies having greatly increased, and numbering several thousand members, they were formed into classes of twelve or more persons, with a properly qualified person to lead them. In February, at Bristol, the same year, the debts on buildings were mentioned, and offers were made to contribute a small sum weekly as the best way of paying the debts. Leaders were desired to collect what each member would give weekly, and a steward was then appointed to receive these amounts from the leaders weekly. Class-leaders and stewards were thus early chosen and appointed. The Select Society, or Band Society, consisting of justified persons only, was established in 1742. Members meeting in band had on their quarterly ticket some years afterwards, besides the usual distinguishing marks, a large B. Band tickets have been provided in England regularly each quarter ever since, but they are usually given now as ordinary tickets. Indeed, some of the preachers of the present time do not know what the letter B on the ticket represents.

Progress has marked the career of Methodism from the first day till now. The manner in which it took hold of the people at the beginning is the best evidence of its adaptability to their wants and condition. The rapid growth of the first Society, at the Foundry, is shown by the following figures, copied from Mr. Wesley's manuscript account of the London Society:—

April, 1742.—	Members,	426	
	On trial,	201—627	
Aug., 1742.—	Members,	523	
	On trial,	219—742	
Feb., 1743.—	Members,		1950
Dec., 1743.—	Members,		2200

Such was the advancement made in one Society only, 2200 members at the end of four years. Mr. Wesley himself wrote a record of both leaders and members, kept their names, with the separate classes to which they belonged. The original manuscript is still preserved; and from the names there recorded, we can trace the origin of not a few Methodist families still existing in London.

Early in the first decade of Methodism, all the leading characteristics of its organisation were introduced. First was the manifestation by some person of a "desire to flee from the wrath to come." These persons were received on trial, and continuing to manifest that desire, they sought and soon obtained conscious pardon of sin, which was followed by the witness of the Spirit. These were believers, justified persons before God; and they, seeking advancement in the divine life, separated themselves from the more elementary members, and formed, in 1742, Band Societies, for the guidance of which Mr. Wesley drew up a set of rules, which are characterised by piety, wisdom, and prudence. These rules were, in fact, first drawn up as early as 1738, for the Moravian brethren. What the Band Rules were, may be understood from the following questions, which those meeting in band had to answer:—

1. Do you know your sins forgiven?
2. Have you the love of God felt in your heart?
3. Have you the witness of the Spirit?
4. Have you power over all sin?
5. Do you desire to be plainly told of your faults?
6. Do you desire your heart to be searched?
7. Do you desire that we should tell you all that is in our heart concerning you?

Such was the rigid character of the spiritual investigation in band meetings. Men and women thus submitting to be examined before each other, it is plain that they must attain a high state of grace; and the result was seen in the spread of the work on every hand, where-ever these exemplary lives were found. Because they had a divine life within them, filling them with joy and peace, and prompting them to seek to bring others into like experience, the work expanded, and deepened, even at a period of great moral darkness and turpitude.

Watch-night services began as early as April, 1742. The converted colliers at Kingswood first began them, as a substitute for their midnight meetings held at the ale-house. They began at eight or nine o'clock, and continued until midnight. Mr. Wesley at once approved, and fixed them, first monthly, at the full of the moon, then quarterly, and recommended them to all his societies. They are now held only on the last night of the year.

Quarterly society tickets were first given in 1742. For over twenty years these were issued in three or four localities, each having a different design. Inconvenience having arisen from these varieties, the ticket of one district not being known or recognised in another, the Conference in 1765 ordered a uniform ticket to be issued from London, the first of which is dated February, 1766. For fifty years these tickets were only about an inch square—a very simple record—containing the date, a text of Scripture, and a large capital Roman letter enclosed in a simple border, with the member's name written by the preacher who gave it on the margin. In 1816, at the suggestion of the Rev. Jabez Bunting, the ticket was a little enlarged to give space within the border for the member's name. In 1822, when Mr. Bunting was Connectional Editor, he again altered the ticket, making it twice as large as before, and adding the name and origin of the society at the head. The design was thought by the Conference too fanciful; and three tickets only of that kind having been issued, it next was printed with a ray border around it, in 1823, and in that form it has appeared ever since. The tickets were used to admit the members to love-feasts, society meetings, and the Lord's Supper. The addition of a few lines by the preacher at the back of the ticket made it a passport for a member to any society of Methodists either in England or the Colonies. Some years ago a proper form for the removal of members was provided.

In 1742, Mr. Wesley and John Nelson itinerated through parts of Yorkshire and Cornwall, establishing Methodism in many places. The history of that period is full of interest.

On 1st May, 1743, the Rules of the Society were first published in a small tract of eight pages, with the title, "The Nature, Design, and General Rules of the United Societies in London, Bristol, and Newcastle-on-Tyne, &c." They recite briefly the origin of the societies, and then describe the objects and characteristics of Methodism. Twenty editions of that tract were issued during Mr. Wesley's lifetime. A copy is supposed to be, and should be, given to each person on first entering the Society.

In 1743, sick-visitors were appointed, the leaders of classes furnishing the names of persons to be visited, and the stewards supplying pecuniary aid when needed.

In June, 1744, the first Conference was held. Mr. Wesley invited six clergymen and five lay-preachers to meet him in London, at the Foundry, and five days were occupied with its deliberations. The first included preliminary plans and a discussion on Justification; the second, a discussion on Sanctification; the third, on the Church; the fourth, on Discipline; and the fifth was devoted to the appointment of Officers and defining their duties. A full record of their deliberations was preserved, and it shows how completely the whole scheme of Methodist discipline was outlined in their earliest deliberations. It came almost perfect from the first deliberative assembly.

The year 1745 was memorable for the inquiry made in the Conference: Is Episcopal, Presbyterian, or Independent Church government most reasonable? The unrest of Mr. Wesley's mind was deepened by correspondence with the Rev. Westley Hall, who had urged him to renounce the Church of England. At that time, Mr. Wesley believed in apostolical succession and the offering of an outward sacrifice by the priest. These dogmas were soon afterwards given up by him. On his journey to Bristol, in January, 1746, Mr. Wesley read Lord King's "Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church." As the result of the discussion held in the Conference of 1745, Mr. Wesley considered his lay-helpers as deacons and presbyters, and himself as a Scriptural bishop. Lord King's book confirmed those opinions. He took time to consider the whole question; and at the Conference of 1747, in a series of nine questions and answers, he states plainly his acceptance and adoption of a Presbyterian form of Church government. He renounced all his High-Church notions, and his legislation in Conference after that date was based upon the convictions wrought in his mind by Lord King's work. Even apostolical succession had to go. Of that, some years afterwards, he wrote, "I never could see it proved, and I am persuaded I never shall." His preference for the Church of England remained, but his practice was in accordance with the Dissenters in Church polity. Although Mr. Wesley did not for forty years after that period resort to the imposition of hands in ordination, yet the preachers he employed were solemnly set apart to the pastoral office; and the fact of his laying-on of hands shortly before his death was more a matter of form than the conferring of any special grace or qualification. He founded societies or churches all over the land, and he solemnly set apart godly men as their pastors. If there was some inconsistency in Mr. Wesley's adhesion to the Church of England, and his establishing a separate Church in the land, it was more the result of necessity than design.

In 1746, England was divided into seven circuits, for the better carrying on of the itinerancy and the systematic government of the societies. Circuit stewards were that year first appointed, and quarterly meetings first held. At that meeting all the finances of the circuit were reported, receipts and expenses, and those reports were carried up to the yearly Conference.

The wisdom and forethought of Mr. Wesley were clearly shown in June, 1748, when he opened a large school on the top of Kingswood Hill, Bristol, for the education of the children of his preachers. That school still exists; but a quarter of a century since it was changed in its character to a Reformatory School, and a much larger and more convenient establishment was erected near Bath as the School for Methodist Preachers' Children, which is known as New Kingswood. In 1813, a second school for the same purpose was purchased and opened at Woodhouse Grove, near Leeds, Yorkshire. For some years, the latter has been the juvenile school, and New Kingswood the finishing school, and it has taken high rank among the first-class classical and mathematical schools in England. The two schools were united in 1883, at New Kingswood; and the Woodhouse Grove property is now used as a Methodist Proprietary School for boys. These schools have each a history full of interest, at least to Methodists; but no friendly hand has yet undertaken to be the chronicler of their instructive records. From those schools have gone forth youths who have risen to the highest positions in law, theology, and medicine; while, in commercial life, Methodist preachers' sons take rank with the best in the land. In the years 1880-81, the son of an Irish Methodist preacher was the Lord Mayor of London, he having been also Sheriff of London and Middlesex. Among the senators in the House of Commons are sons of Methodist preachers, who are distinguished as accomplished speakers and able legislators. No less than ten sons of Methodist preachers have been presidents of the Methodist Conference. While much of this distinction is, doubtless, due to natural genius and persevering effort, yet these owe their inception, growth, and success largely to the excellent training obtained in the schools for preachers' children. A public collection is made through all the societies once in the year for these schools. It was appointed by Mr. Wesley when the first school was opened, and it has been continued ever since. The collection was instituted when the salary of a preacher was not more than £12 a-year.

The early Conferences did not regularly take note of members. The lay-helpers whom Mr. Wesley gathered around him for twenty years were men of courage, zeal, piety, but not of much learning, either theological or general; it was, therefore, a most important primary duty that these preachers should be thoroughly instructed in the elementary doctrines of the Gospel; hence Justification and Sanctification were subjects of much anxious thought and discussion, as by that means the preachers were supplied with material for their preaching.

To assist the preachers in diffusing knowledge, Mr. Wesley wrote and published a dozen tracts; and, in 1747, we read of a tract society for the wider distribution of those helps to the formation of a religious character, and the leading of a useful and holy life. Bibles were very scarce at that time, no Bible Society existed, religious books were few and dear; hence those tracts proved to be great helps to the people, as well as the preachers.

In January, 1750, a union took place between Mr. Whitefield and Mr. Wesley. Doctrinal differences separated them ten years previously; but they began this year by preaching in each other's chapels, and so, records Mr. Wesley, "one more stumbling-block is removed."

In 1751, the first disruption in Methodism took place. John Bennett, who had been a preacher for eight years, separated from Mr. Wesley, charging him with being a pope and preaching popery. During the same year, James Wheatley, another preacher, was expelled by the united voice of both John and Charles Wesley. Both these men for a time created prejudice against the Wesleys, but the societies soon recovered their lost ground.

The Conference of 1752 agreed that the preachers should receive a stipend of £12 per annum to provide themselves with necessaries. Previously, no money salary was given, the stewards supplying the preachers with what they wanted. In the year 1800, the finances had improved sufficiently to allow the preachers £4 each quarter. Ten years later, that amount was doubled in some circuits, and by the end of the first hundred years (1839), most of the preachers received £1 per week or more, besides a residence rent-free. In 1880, single young preachers received, as a minimum salary, £80 a-year; while some of the leading ministers received a total annual salary which ranged from £250 to £350, from their circuits. Many excellent preachers left Mr. Wesley during his lifetime, because no provision could be made for their wives and children, or for themselves when worn out in the service.

Twelve years having passed, we may examine the results of the new agency. A great religious awakening had manifested itself in nearly all the great centres of population then existing in England. A lay ministry had been established, which was unloosing fetters which had bound the clergy, as in an iron grasp, for fully fifteen centuries; and plain, unlettered men were proclaiming the Gospel to the poor as in apostolic days. Books of hymns, new, fresh, and sparkling with Gospel truth, were being distributed by thousands, at a penny, two-pence, and sixpence, and they were furnishing a theology in song, to be sung by the rich and poor alike, supplying delightful occupation both for church and home. The most neglected and ignorant classes of the people were being cared for, and taught most practically their duty to God, their country, and themselves. A new system of Church organisation was being gradually developed, which did not for some time shape itself for any independent action. God may, in His own time, make that new organisation the one vital Church, which shall ultimately draw into itself other living organisations, which are lacking the energy needed for aggressive work. At the end of twelve years, Methodism had all the officers of a Church; it had mapped out England, Wales, and Ireland for systematic ministerial labour, and Scotland was included also in its operations. It had successfully resisted persecutions of the fiercest kind, and triumphed over the most formidable opposition. The chapels and preaching-houses were increasing all over the land; it had a simple, easy, and well-defined theology, which was not fettered by any dogmatisms; it had a liberal polity with a spiritual creed, and was greatly fostered by its use of a popular press. Viewed from any standpoint, the character and progress of Methodism, from its very beginning, was marked by the presence and guiding of a divine power, which abundantly testified to the vitality and blessedness of its teaching. The poor were raised to a higher social position, the young were rescued from the streets, and at the Foundry were taught sound moral truths; whilst men who had lived scarcely above misery and want, were received to be preachers of the everlasting Gospel, and placed, some of them, in positions of usefulness far above most of the regular clergy.

In August, 1755, Mr. Wesley held the first Covenant Service in London. The form of service used is that written by that eminently holy Puritan, Richard Alleine. The sacrament of the Lord's Supper formed the closing part of the service. It has for many years been the custom to hold the covenant service in the afternoon, or during some part, of the first Sunday in each year, in all societies belonging to English Methodism. It has uniformly been a solemn, interesting, and profitable service.

About that time, 1756, Charles Wesley's feeble health induced him to contract his journeys, and he settled down at Bristol to watch over his growing family. The Rev. John Meriton, a clergyman who had much helped Mr. Wesley all through his work, died in 1753, and these events greatly increased the duties of John Wesley. He felt this so much in 1757, that he prayed earnestly that God would send him help. On that very day, after preaching, and praying for help, a young clergyman, just then ordained, went to the Methodist chapel, and after the service offered himself as an assistant. Such was the introduction of the sainted John Fletcher to Mr. Wesley, concerning which Mr. Wesley wrote: "When my bodily strength failed, and no clergyman in England was able and willing to assist me, he sent me help from the mountains of Switzerland. Where could I have found such another?" So God opened the way for his servant.

The Conference of 1756 ordered a collection to be made yearly in all the societies, which for a century was known as the Yearly Collection, to assist in paying chapel debts, to help poor circuits, to pay the preachers' small salaries, to encourage the opening of new preaching stations, and to pay legal costs when Methodists had to defend their rights against men who interfered with them. The debts on chapels in 1756 were £4000, and in 1812 they reached £100,000. Regulations made during the last quarter of a century provide against any such accumulations of debt. The Yearly Collection is made in the society classes among members only, and in 1883 it realised only £7643, 14s. The General Fund, as first originated, has changed its name into Contingent Fund, or Home Mission and Contingent Fund. The several objects at first to be assisted by the fund have now each a separate collection for their support.

In 1758, Mr. Wesley wrote and published a small tract giving twelve reasons against separating from the Church of England. That step was not a wise one, its tendency being rather divisive than healing. Himself perceiving diversity of sentiment growing in the Society, he wisely sought to correct the evil by directing special attention to the doctrine of Christian perfection. To ensure its proper consideration, at the Conference, 1760, he instituted a strict examination of the moral, religious, and ministerial character of each of the preachers. A great revival of personal religion followed, concerning which Mr. Wesley wrote: "There began that glorious work of sanctification which had been nearly at a stand for twenty years. It spread first through Yorkshire, afterwards in London, then through most parts of England, next to Dublin and the South and West of Ireland. Wherever the work of sanctification increased, the whole work of God increased in all its branches."

The leading design of Methodism has been from the first to spread Scriptural holiness through the land. The same results might be expected to follow the same exercises. Preach holiness, and the people will strive for it; and when they enjoy it, they will soon seek to bring others into the same happy condition. Two preachers about this period were eminent examples of holy living and earnest working—namely, Thomas Walsh in Ireland and John Fletcher in England. After the lapse of a century, their memories are cherished for the success which God bestowed on their ministry.

The great trouble Mr. Wesley had at this period was the want of proper pastoral oversight for his societies. His prejudice to remain in the Church of England, whilst his daily conduct went to provide material for a Church with a separate organisation, often placed his followers in peril. Mr. Walker, of Truro, a devout churchman, wished

Mr. Wesley to abandon his societies to the care of pious clergymen, where they could be found. Wesley sent a circular to all the Evangelical clergymen he knew, about sixty, proposing their co-operation with him in the spread of true religion. Only three clergymen replied to the application, but twelve met him at his next Conference. They required as the condition of their assistance, that the societies be quite given up to their management, to be incorporated into the membership of their churches. That was a critical juncture, and threatened the extinction of Methodism, if Mr. Wesley yielded the point demanded. Mr. Wesley saw the peril of giving up his followers to a new shepherd, and calmly but firmly declined co-operation on the terms proposed; in that decision all his preachers agreed with him, excepting his brother Charles. The step taken that day was the most decisive for securing the independence and permanence of Methodism.

On several occasions evil-disposed persons had spoken against the moral character of some of the preachers. Mr. Wesley, hearing of these complaints, caused each preacher to be examined at the Conference of 1759, and such examination has been continued at each successive Conference. The punishments for offenders are a rebuke from the President before the whole Conference; being put back on trial; suspension for a year, or expulsion.

In 1762 Thomas Maxfield and George Bell separated from Mr. Wesley, and took with them a large number of members in the London Society. This led Mr. Wesley, in 1763, to devise a plan for the union of all the societies in England, and to establish a Connectional principle which should be a bond of union and mutual help. The duties of assistants and helpers were defined, and the "Twelve Rules of a Helper" written and published. The same year, the preachers received instructions to sell the books issued from the book-room, and the first preacher in each circuit has acted as Connexional bookseller ever since.

The Conference of 1763, observing that some of the preachers were almost worn out and unable to itinerate, it was recommended that a fund be established to relieve the urgent needs of such as were obliged to rest. Each travelling preacher was desired to contribute ten shillings yearly to that fund. For forty years the provision thus made was utterly inadequate for the purpose designed. In 1807, the Conference reported that the fund was not sufficient to provide the superannuated preachers and their widows with even the necessaries of life. Dr. Adam Clarke drew up a plan that year for increasing the fund. Subsequent Conferences improved upon that plan, and for a time it was known as the Supernumerary Preachers' and Preachers' Widows' Fund, then it was named the Auxiliary Fund, and in 1838 it was further improved and called the New Auxiliary Fund. The preachers contribute liberally to it, and a collection is made once a-year in all the classes, so that the Fund now yields a sum which enables each preacher and widow to receive from it a yearly sum that fully meets all the necessaries of life and places each above want. The Rev. John Rattenbury devoted the last years of his valuable life to perfecting the resources and administration of that Fund. In 1793 the Conference resolved that a preacher unable longer to itinerate should become a supernumerary, and at the end of four years should be superannuated. Rules were afterwards made for permitting some supernumeraries to enter into business, in which case their names were removed from the list of preachers belonging to the Conference. In this way the Rev. Thomas Rankin, who presided over the first Methodist Conference held in America, having entered into business, had to suffer the removal of his name from the Conference roll, and his death was not recorded in the "Minutes" when he died in 1810.

At the Conference of 1765 it was resolved to issue from London one uniform society ticket of membership for all the societies. The first ticket so issued is dated February, 1766. The tickets have been printed and sent out by the book-room ever since. At the same Conference it was recommended that in speaking to and of the members of society the words "brother" and "sister" should be uniformly used, as far as practicable. Those terms are still used by the older preachers and members.

At the Conference of 1766, the question was asked: "Are the Methodists Dissenters?" The answer was: "No. We are irregular. We are not seceders, nor do we bear any resemblance to Dissenters, in the only sense in which our law acknowledges,—viz., Persons who believe it sinful to attend the Church: for we attend it at all opportunities." For more than a century, that interpretation has characterised the Methodists; they are neither Churchmen nor Dissenters, they are Methodists; and Mr. Wesley that year enjoined it upon his preachers so to order their services that none should be obliged to miss the Church, but go there at least two Sundays in the month. A century later the same question was often asked, and answered in the same way. The position Methodism is now taking in the religious world is one which is securing for it the character of a Church, independent of all others, complete in its organisation, and fast assuming a dominant place among the Churches of Christendom. By the end of the nineteenth century it will probably be the most numerous body of Protestant Christians in the world.

The Conference of 1767 made a regulation that the same preacher shall not be sent above one year, never above two years, to the same circuit. The time has since been extended to three years. Once, by special request of the Bible Society, Dr. Adam Clarke was appointed a fourth year to the same circuit. Preachers who have ceased to itinerate, that they may occupy official positions in the Connection, are appointed by the Conference to the duties for a period of six years, which may be renewed at the discretion of the Conference. There are about eighty preachers located in office.

The Conference of 1769 was memorable for several things. I. The sending out of Richard Boardman and Joseph Pilmoor to New York as the first regular Methodist preachers in America. II. Mr. Wesley's anxiety that the preachers should be and should keep united in case of his death. To this end he drew up three brief propositions, which were read at three successive Conferences, and signed by each preacher who had not previously signed. They were these: "1. To devote ourselves entirely to God, denying ourselves, taking up our cross daily, steadily aiming at one thing, to save our own souls and those that hear us. 2. To preach the old Methodist doctrines, and no other, as they are expressed in the Minutes of Conference. 3. To observe and enforce the whole Methodist discipline laid down in the Minutes." These were signed by 101 preachers out of 128, the others being young men who did not attend the Conference. Carrying out fully and living by such simple rules was a sure way to the success of the Gospel; Mr. Wesley being himself assured of the efficacy of such directions, they were the more faithfully enjoined on all his helpers. That bond of union was to them a bulwark against another inroad made at that time against Methodism,—the preaching of Antinomian doctrines, a delusion which Mr. Wesley declared sent more souls to perdition than anything else. As a check to the spread of that evil in his societies, he published in the Minutes of 1769 a series of eight propositions. They occupy only about thirty lines, but they raised a tempest against the Methodists To resist this attack on their liberties, the Hon. and Rev. Walter Shirley, chaplain to Lady Huntingdon, sent a circular to the clergy through the kingdom, inviting them to meet at Bristol at the Conference of 1770, to insist on the formal recantation of those eight propositions. The meeting took place; all the power of Lady Huntingdon and her Calvinistic friends was exercised to try to awe Mr. Wesley into submission—but in vain. The preachers were united, they saw and felt the danger, and acted with firmness, and so saved Methodism. God inspired the Rev. John Fletcher to write his "Checks" to Antinomianism, which saved the preachers from further trouble in the matter; that controversy was settled for ever, so far as Methodism was concerned. Thus was the way opened for Methodism to diffuse itself, and at that Conference it reported 50 circuits, 128 preachers, and nearly 30,000 members.

The Rev. George Whitefield died in America in the September of 1770, and Mr. Wesley preached his funeral sermon in both Mr. Whitefield's Tabernacles in London.

The year 1777 was memorable in Methodism as that in which the foundation of City Road Chapel was laid in London. Eighteen months afterwards, it was sufficiently finished to permit of the opening services, which were conducted by Mr. Wesley himself on Sunday, 1st November, 1778, a day long remembered by the London Methodists; that chapel has ever since been the centre around which all the best interests in Methodism have been more or less concentrated. Methodists from all parts of the world, when they visit London, go there as to their religious home; and in most instances that visit, and the privilege often accorded them of seeing the house in which Mr. Wesley lived, the room in which he died, and the articles therein which belonged to him, afford much greater pleasure and satisfaction than the same persons find in visiting either St. Paul's Cathedral or Westminster Abbey. The arrangements Mr. Wesley made enabled him to leave that chapel to the care of trustees he appointed, free from debt; and by so doing, he intended that his central London Chapel should be the model to all his societies in their chapel-building operations.

On 1st January, 1778, Mr. Wesley issued the first number of the *Arminian Magazine*, a work in defence of general redemption. It has appeared monthly, without any interruption, for one hundred and six years, and is nearly the oldest serial magazine in England. Its price for thirty-two years was sixpence each issue; in January, 1811, the price was raised to one shilling monthly, and so continued till it had completed a century of years, when the price was again reduced to sixpence. Soon after Mr. Wesley's death, the title was changed to *Methodist Magazine*, and in 1822 the Rev. Jabez Bunting, as editor, changed it again to *Wesleyan Methodist Magazine*, which it still retains. When there were but few magazines in England, its highest circulation was about twenty-six thousand monthly; in 1880 the circulation was only eleven thousand, but it has many rivals. It has been a source of much revenue to Methodism; and an able and powerful defender of its doctrines, agencies, and experience. Its pages are richly stored with valuable theology, history, and instructive and precious biography, including also literature and science, and a portrait of one of the preachers is given in each issue.

The Rev. Dr. Thomas Coke, an ordained clergyman who had joined Mr. Wesley in 1777, was sent by him to preside at the Irish Conference in 1782, and for nearly thirty years he continued to preside over their deliberations, his visits to that country being, on the whole, a great blessing to the people. In 1784 Dr. Coke travelled over England to examine the trust-deeds of the chapels, and to get them settled on the Conference plan.

The last day of February, 1784, was a memorable one in the history of Methodism. To perpetuate the system of Methodism as it had been formulated by the experience of forty-three years, Mr. Wesley had drawn up a Deed of Declaration, which was enrolled in the Court of Chancery, by which one hundred ministers are to form the Annual Conference of Methodism, and the survivors are to fill up all vacancies once a-year. The Deed limits the sittings of the Conference to not less than five, nor more than twenty-one days, and by that Deed Methodism may be perpetuated till the end of time. Several preachers whose names were not included in the first selected hundred took offence and left the connexion, among whom were John Hampson, senior and junior, and Joseph Pilmoor, who went to America and did useful work in the Church. The London Methodists might have made an interesting memorial service out of the occasion by giving lectures and addresses to the young people on the origin and progress of Methodism; but they allowed the time to pass without further notice than by describing the Deed of Declaration in the magazines and newspapers. It is an interesting fact, deserving record here, that the Methodism of America took its present and permanent form as an Episcopal Church, with bishops and elders, in the same year, 1784, only in December; so that in the same year both Churches were, without previous design, established on a permanent basis. The American Methodists are making their centenary observance one of the most important social, historical, and financial efforts in their Church history.

The Conference of 1784 fixed the time for a preacher to remain on trial at four years; it had been less. Soon after the Conference, Mr. Wesley ordained Dr. Coke, and sent him out to America to be joint superintendent, or bishop, over the Methodist brethren in that country with Francis Asbury. He also wrote and sent an important letter to the American societies, dated Bristol, 10th September, 1784, in which he embodied what to him seemed sufficient instructions for the establishment and perpetuation of a Methodist Church; he sent them also an abridged Liturgy for their use.

Sunday schools were systematically commenced by the Methodists about the year 1784. Mr. Wesley himself had conducted a Sunday school in Georgia, America, as early as 1736. In 1769 Hannah Ball, a young Methodist lady, conducted a Sunday school, at High Wycombe, ten years before Mr. Raikes began the work in Gloucester. Mr. Wesley cordially approved of the system, and one of the earliest letters written by Robert Raikes was published in the *Arminian Magazine* for January, 1785. That led the way to the general adoption of Sunday schools by the Methodists. In 1812, the number of scholars in Methodist Sunday schools was about 60,000; in 1883 the number was 841,951, with 124,390 teachers, in England; and a Union is established for the Connexion, which has had great prosperity.

The action taken by Mr. Wesley in 1784, in ordaining Dr. Coke as superintendent or bishop, to officiate in America, and ordaining Richard Whatcoat and Thomas Vasey to act as elders or deacons, was repeated in the following year, 1785, when he ordained John Pawson, Thomas Hanby, and Joseph Taylor to administer the sacraments in Scotland. In 1786, he ordained Joshua Keighley, Charles Atmore, William Warrener, and William Hammet; the two latter were for mission stations abroad. In 1787, Duncan M'Allum, Alexander Suter, and Jonathan Crowther were ordained by him; and in 1788, John Barber and Joseph Cownley were ordained elders, and Alexander Mather a superintendent. In 1789, Henry Moore and Thomas Rankin were ordained to have special charge of the London, Bath, and Bristol societies, and to administer the sacraments. Mr. Moore's parchment of orders is still preserved. Mr. Rankin, five years previously, had convened and presided over the first Conference of Methodist preachers in America. These acts of ordination were strongly opposed by Charles Wesley, but such a proceeding on the part of John Wesley was justified by the surrounding circumstances of the time. It was one of those pacificatory measures which prevented what threatened to be a separation and loss of members. The Conferences, after Mr. Wesley's death, did not recognise the "orders" thus given as conferring any superiority of position to the preachers thus ordained, excepting that some of them were permitted to administer the Lord's Supper before other preachers could do so. Mr. Moore maintained his supposed rights to the end of his days, but the Conference did not always regard them. The Conference began to ordain preachers by the imposition of hands in 1836, but Mr. Moore was not invited to take part in the ceremonial. The three ministers who first laid hands on the heads of young men received into full connection, in 1836, were Jabez Bunting, president of the Conference; Richard Reece, ex-president; and Robert Newton, secretary of the Conference. Ordination in this way has been continued at every subsequent Conference, the officiating ministers being the president and secretary of Conference, the ex-presidents, some chairmen of districts, and occasionally the father, if a minister, who has a son to be ordained. The president, in giving a copy of the Bible to each, says, in substance, "Take thou authority to preach the word and administer the sacraments." This takes place not till after four years' satisfactory probation, and a thorough examination in doctrine and discipline.

During the life of Mr. Wesley, preaching by the Methodists was held at five and nine in the morning, five in the afternoon, and eight in the evening, so as not to prevent any from attending service at Church. The Conference of 1786 gave consent to hold Methodist services in church-hours, when the minister was a wicked man, or preached Arian doctrines, or when the churches could not contain half the people, or where the church was three miles distant. In such cases the preacher was directed to read the Psalms, Lessons, and part of the Church Prayers. All this was changed soon after Mr. Wesley's death, and more liberty was given to the preachers.

March 29th, 1788, was a memorable day in the history of Methodism; Charles Wesley, the poet, entered into rest. He had no disease; "the weary wheels of life stood still." He was born December 18th, 1707, consequently was aged eighty years and three months. He wrote fully six thousand five hundred hymns and poetical pieces, but left his widow in such moderate circumstances with her three children, that William Wilberforce, the Christian philanthropist, sent her yearly the sum of £60 as a gratitude-offering for the soul-comfort he had derived from her husband's hymns and sermons, and this was continued till her death, in December, 1822, at the age of ninety-six years. The death of Charles Wesley was more deeply felt by the founder of Methodism than any other event in the history of the Connexion.

At the Conference following the death of his brother, Mr. Wesley took a review of the fifty years that had passed since his conversion, which event he considered to be the real beginning of Methodism. The sum of a long conversation was that the Methodists, in the course of fifty years, had neither premeditatedly nor willingly varied from the Church in one article, either of doctrine or discipline; that out of necessity, not choice, they had slowly varied in some points of discipline, by preaching out-of-doors, using extemporary prayer, employing lay-preachers, forming societies, and holding annual

Conferences. These were all commenced as Providence opened the way. In no way were the Methodists connected with the Church.

The Conference of 1790 was the last presided over by Mr. Wesley. As if premonitory of his death, two committees were appointed, one to manage the mission newly established in the West Indies, and one to superintend the erection of chapels both in England and Ireland. A plan of the order of business in conducting the Conference was drawn up and published in the "Minutes."

The death of John Wesley, March 2nd, 1791, was a blow so heavy when it occurred, that it produced a feeling of awe and submission among the preachers, which prevented the introduction of various reforms, for several years, which had been contemplated and were required. During the whole year the *Arminian Magazine* scarcely named Mr. Wesley; more important duties devolving on both preachers and officers of the Connexion. It was resolved to elect a president from the senior preachers at each Conference, and in other respects to carry on the Connexion on the plan previously observed. England was divided into districts, and chairmen appointed to superintend them. The numbers of districts were: England, nineteen; Scotland, two; Ireland, six. By this plan the best possible arrangement was made for giving to the societies that careful oversight which they had previously received from Mr. Wesley himself. Each district was required to meet its own expenses; and its yearly meeting in May became a kind of local Conference, which has been continued ever since.

A spirit of restlessness soon appeared among some of the societies after Mr. Wesley's death. William Hammet, whom Mr. Wesley had ordained to labour in the West Indies, went to America in 1792 in search of health. He made a division in the society at Charlestown, appealed to the English Conference, and the result was his exclusion from the ministry. In England, one at least of Mr. Wesley's ordained preachers assumed the title of reverend, wore a gown in the pulpit, and administered the Lord's Supper without the consent of the Conference. During the three years following much unrest was manifested in many parts of England, by the people asking to have the Lord's Supper administered by their own preachers, instead of having to go to Church for the purpose, which very few Methodists did.

In 1794 the trustees of some Methodist chapels, especially in Bristol, refused to allow any preacher to officiate in their chapel who had not previously been approved by them for that purpose. The dispute at Bristol ran so high as to threaten a division of the whole Connexion.

In 1795 the dispute with the Bristol trustees, and the question of the preachers administering the Lord's Supper to the societies, had created so much painful unrest that, to save a disruption, a Plan of Pacification was drawn up by nine preachers, which, when approved by the Conference, was submitted to the discontented trustees, and when accepted by them was sent to the societies, and was the means of averting for that year any division. The plan included nine points concerning public worship, and nine points concerning discipline. The concessions consisted mainly in authorising the continuance of sacramental services by the preachers where they had been practised without the consent of the Conference. Preachers and officers who spoke for or against the introduction of the Lord's Supper were to be subject to trial and penalties. That clause was resisted so determinedly by a few preachers, and by very many members, both in public addresses and by the wide distribution of pamphlets, chiefly written by Mr. Alexander Kilham, one of the preachers, that at the Conference of 1796 the first business done was the trial, and finally the expulsion from the ministry, of Mr. Kilham. Those who had the direction of the affairs of the Connexion acted with determination in this matter, but many of the junior preachers and several thousand members considered that decision unjust, unwise, and impolitic.

The year between the expulsion of Mr. Kilham, and the Conference of 1797, was passed by him in visiting the societies in various parts of England, to ascertain their views respecting the action of the Conference in his case. The result was the formation, in the summer of 1797, of a new Methodist Connexion, which included at least three preachers from the old body, and about five thousand members. That was the first division of the Methodist people after Mr. Wesley's death, and in thirty years it was followed by three others, all which might have been averted by the exercise of more Christian forbearance, and the concession of points of discipline deemed "non-essentials," which have in later years been nearly all conceded by the Methodist Conference. The New

Connexion Methodists might be now united with the parent society, from which they need not have been separated. The three preachers who separated themselves from the Conference on that occasion were, William Thom, Stephen Eversfield, and Alexander Cummin, all of whom assisted in forming the New Connexion. The Conference of 1797 issued a pastoral address to the societies, to allay as much as possible the spirit of unrest which so widely prevailed. For over sixty years a pastoral address has been annually issued by the Conference, commencing with the year 1819.

The wide distribution, and careful study of the Plan of Pacification, was the means of settling the polity of Methodism more permanently than before; and those who cared about the matter were better able to defend themselves, and the religious system to which they had attached themselves. "The regulations of 1797 left the United Societies a Connexion under the government of the Conference as supreme, with district committees in possession of all necessary power for direction in the intervals of Conference;" this controlling power being largely in the hands of laymen. What therefore was wanting in the Deed of Declaration was supplied by the Plan of Pacification, to secure for the Methodist people the requisites for a permanent Church organisation, capable of embracing persons of every land, of extending to all time, and with but little modification, meeting the various conditions which may arise in the future,—a pure and Scriptural Church in doctrine and discipline.

The foreign missions of Methodism were considered and recognised by the Conference of 1798. Those missions were commenced by Dr. Coke in 1786, and were entirely under his direction and management till 1791, when the Conference appointed a committee of nine of the brethren to assist him in examining candidates for foreign service, and also the accounts and letters relating to the missions. The Conference of 1793 appointed the first general collection to be made throughout the Connexion in support of the missions. The second collection was made in 1796, and it has been continued yearly ever since. These missions were under the control and management of Dr. Coke, with the aid, though little more than nominal, of a committee, until the year 1813, when he arranged with the Conference for his journey to India. The doctor closed his earthly pilgrimage while crossing the Indian Ocean, and in the following year the Foreign Missionary Society was originated at Leeds, since which time it has become one of the most useful and important missionary organisations in the world, with nearly five hundred ministers and one hundred thousand members in society at the Conference of 1880; the voluntary contributions reported at the annual meeting that year in support of the foreign missions being £165,498, while the expenditure of the year was £190,686. The total receipts in 1882 were £169,361, and expenditure £85 in excess of that sum. It would be a very vain attempt to try to estimate the value of this Society in raising the social and moral condition of mankind in so many lands; even in the matter of collecting and giving money for carrying on its agencies abroad, it has been a blessing to tens of thousands of Methodists at home.

At the Conference of 1800, Dr. Coke projected a plan for preaching in the Welsh language to the inhabitants of the principality. Himself a Welshman, he had long felt for the moral degradation of his countrymen, and very earnestly appealed to the Conference on their behalf. The result was, two Welsh preachers, John Hughes and Owen Davies, offered themselves as missionaries to their brethren, and by them Methodism was first introduced into that part of the country. The Calvinistic Methodists were there half-a-century earlier, but Mr. Wesley's adherents only entered on the work in 1800. Two more preachers were sent in 1801; and again, in 1802, John Jones and John Morris joined the little band. The effect of their labours was marvellous. At Carnarvon alone, they began their Society with forty-five members, and at the end of 1802 they had there nine hundred and ninety members. The ardent zeal and untiring labours of the six evangelists secured rapid progress and substantial fruit; Arminian-Methodism took firm hold of the Welsh-speaking population who heard the Word.

A Committee of Privileges was appointed by the Conference of 1803, which then consisted of ten of the principal preachers and laymen in Methodism. Its origin dates from the threatened invasion of England by Bonaparte in 1802, when an Act was passed in Parliament to raise a regular corps of militia. This included some Methodists;

and a clause was introduced to exempt the Methodists from drill on the Sabbath. The Committee of Privileges was at first intended to act in defence of those rights. Its scope and numbers were enlarged in 1811, when the committee was appointed to have the direction of any lawsuit which in any way related to the Methodist Connexion. Circuit collections were ordered to be made to meet the outlay which might occur in consequence of such legal proceedings. In 1853, the committee was established on a broader and more permanent basis, so as to include any legal contingency which might arise. It is now divided into two parts—one for guarding privileges, the other for cases of exigency.

The Conference of 1804 resolved that any itinerant preacher who carried on any trade should, on proof thereof, be excluded from the "Itinerant Plan," and forfeit his connection with the ministry. This regulation excluded from the ministry the Rev. Thomas Rankin, one of the most respected and most prominent of Mr. Wesley's preachers, who, seeing that the allowance made to supernumerary preachers was wholly inadequate to their support, preferred to enter into business and become a coal merchant, rather than impoverish a fund already overtaxed. That act excluded him from the ministry, and at his death he had no record in the "Minutes of Conference." An interesting memoir of him was printed in the *Methodist Magazine* for 1811.

Dr. Coke, whose zeal was unquenchable, who had established very successful missions in the West Indies, Wales, and elsewhere, and whose compassion for the neglected and spiritually destitute would have embraced all mankind, had his sympathies aroused by the moral degradation of many parts of England where religion was almost unknown—places which, from their isolated position, were not likely to be reached by ordinary agencies. At the Conference of 1805, he introduced a plan for establishing Home Missions, and eight districts were marked out and occupied with as many missionaries. William Tranter and Richard Smetham were two of those first appointed. The stations thus occupied were soon centres of usefulness; most of them became new Methodist circuits, and the missionaries were afterwards admitted to the full ministry.

A series of nine new minutes were agreed to by the Conference of

1807, the fifth of which was to the effect, that camp-meetings may be allowable in America, but they are highly improper in England; and the Conference disclaimed all connection with them. Some of the earnest Methodists in Staffordshire were of opinion, that if camp-meetings were good for America, they were equally good for England; accordingly, at Mow Cop, in that county, and other places, camp-meetings were held; and for taking part in them, William Clowes, Hugh Bourne, and other Methodists were deemed unworthy of membership; and on being excluded, several of them united in forming the Primitive Methodist Connexion in 1810, which has since become the most prosperous and most numerous offshoot from the parent society. Its members in 1883 numbered 196,480.

The first Methodist missionary was sent to Africa in the year 1811. Some Methodists had settled in the colony of Sierra Leone about the year 1792. Early in this century a coloured man, named Mingo Jordan, preached to the people, gathered a society, and wrote to Dr. Coke and Dr. Adam Clarke, asking for help. The Conference of 1811 sent out George Warren as the first missionary to that colony.

In the early years of the present century, Methodism had to suffer much from attacks made upon it by the clergy and by the press. *The Quarterly Review*, established in 1809, professing allegiance to Church and State, avowed the most determined hostility to all opponents to either. One of the first attacks it made on religion was in an article attributed to Robert Southey, poet, "On the Evangelical Sects." A greater outrage upon truth can scarcely be conceived, than was the misrepresentation of Methodism contained in that article. It was most mischievous in its effects, and prepared the way for the attempt made by Lord Sidmouth's Bill soon after, "to restrict Methodism by concise laws." God has His own ways for defending His own people, and although the Committee of Privileges at that time were unceasing in their efforts of resistance of that unholy measure, Dr. Adam Clarke, who was then employed by the Government, did more to stop the course of the bill, by private intercourse with Lord Sidmouth, than the public knew. Along with this may be mentioned the zeal, faith, and labours of William Bramwell and others at that period, in carrying on the vital work of Methodism. How it spread and prospered in those days was a surprise to many. In 1809, the increase of members was over 10,000; in 1810, over 5600; in 1811, over 7600; in 1812, over 9500; so mightily grew the work of God by Methodism.

Some Methodists, having made their way to the colony of Australia, formed a class, and found in one of the penal convicts who had become converted the first Methodist preacher in that vast country. The Conference of 1812 sent out Samuel Leigh, who laid in Australia, broad and deep, the foundations of a great Methodist Church, which numbered in 1883 fully 71,883 members.

In 1813 Dr. Coke started with a small band of missionaries to found the Methodist Church in India; and although it has been of slow growth, its branches are rapidly stretching over the continent of India. The work assumed wider proportions, and found many new fields after the Missionary Society was fully organised in 1813-14; since which time the agents of the society have found their way to nearly every country under heaven; and, aided by the American Methodist Episcopal Church, and the Methodist Episcopal Church South, Methodism is establishing itself in every land.

At the Conference of 1814 two important new departures from previous usage were adopted—namely, that instead of the president and the secretary being elected by the votes only of the Legal Hundred, it was agreed that all preachers of fourteen years' standing should vote, and the persons thus selected be referred to the Legal Hundred for confirmation; also, that instead of filling up the vacancies in the Hundred by seniority, one in every four should be chosen out of the whole body of preachers (by nomination), who had travelled fourteen years. The Rev. Jabez Bunting introduced these alterations to the Conference, and he was the first preacher elected into the Hundred by nomination; and, although only a young preacher, was appointed secretary of Conference that year. It was a new regulation which has worked well in the Connexion, and by means of which some of the most able, though not the most senior, ministers have been placed in the highest positions connected with the Methodist Executive.

In October, 1815, what is now known as the Bible Christian

Society was founded at Lake, near Shebbear, Devonshire, by William O'Bryan. He had been a very zealous Methodist local preacher; had visited many places in that country where the Gospel was not preached, and gathered the people together for religious worship. For doing just what Mr. Wesley had done seventy years before, an injudicious Methodist preacher expelled Mr. O'Bryan from their community; and he, not feeling at liberty to discontinue his evangelistic work, gathered some of his converts into a small society in Devonshire; and in one year their members numbered more than 500. In the year 1883, their membership in England was 24,122; in addition to those in Canada, 7398; and Australia, 4246. Mr. O'Bryan died in America on 8th January, 1868, aged ninety years. Their membership is largely confined to the west of England, where the society originated.

In 1818, what is known as the Children's Fund was instituted. Previously to that date, each preacher having a family was allowed £6 per annum for each child, which sum was found to be inadequate. New arrangements were made in 1818 for raising more money, and for the better management of the fund. The allowance has been £7 for each child for half-a-century; but some circuits, by a special effort, make up the sum to £10.

In 1819, important improvements were made in the system of finance, and the Conference resolved that, in future, a financial district meeting should be held in the early part of the month of September in every district, at which all the preachers and stewards who could were to be present, to make whatever financial arrangements were required for each circuit in the district, for one year prospectively.

Methodism was now an established religious community, a Church in fact, complete in its ecclesiastical arrangements, with Sacraments, administered by its own ministers, by whom the Word of God was faithfully and most successfully preached. The clergy might sneer, the press might scoff, ridicule, and treat it with contempt, but this evidence was indisputable of its vitality; in 1790, it numbered only 61,463 members; in 1820 it had 191,217 members; showing that in thirty years it had more than trebled its members in the Church, whilst its adherents and worshippers were at that time more than half-a-million. This result was not of man, but from God.

One of the most important acts done at any Methodist Conference was the passing of what have since been known as the Liverpool Minutes of 1820—a series of thirty-one resolutions, the design and purpose of which was "the increase of spiritual religion among our societies and congregations, and the extension of the work of God." The reading of these resolutions to the Society at any time since has usually been followed by renewed spiritual activity and success.

The year 1820 was memorable also for the resolution then passed to secure every four years an exchange of delegates between the English and the American Methodist Churches. The first delegate from America was John Emory, who was presented to the Conference at Liverpool, in July, 1820; and who, in his address sketching the progress of Methodism in his own country, said, "The two bodies would yet compass the world, and shake hands at the Pacific." That prophecy has been realised. Emory was a thin spare man of about thirty-five, but his presence and words made a deep impression on the Conference. He was the guest of Dr. Adam Clarke at Millbrook, who was then working hard at his "Commentary." The first delegates from the British Conference to America were Richard Reece and John Hannah, who attended the General Conference held at Baltimore in 1824, where they met Bishops M'Kendree, George, and Roberts, and one hundred and twenty-nine delegates.

The missions to the Shetland Islands were commenced by Dr. Adam Clarke in 1822, who found the chief means for their support for ten years, when he ceased from his labours. In 1883 they numbered more than twelve hundred members.

At the Conference of 1822, Dr. Adam Clarke was chosen president for the third time, an honour at that time unexampled. A special source of joy on that occasion was the increase of 11,882 members reported, being the largest number of additions ever made in one year up to that period. An important debate took place at that Conference on the question of the imposition of hands at the ordination of the young preachers. The Rev. Walter Griffith introduced the subject; it was carefully considered, but the practice was not then adopted, from a needlessly timid feeling of some preachers lest they should disturb the peace of the societies. At the Conference of 1836 the first experiment was made, and that too without asking the aid of the Rev. Henry Moore, the only preacher then living who had been ordained by Mr. Wesley. Dr. Bunting was the president when this change was introduced. The Rev. Joseph Fowler urged its adoption, because the foreign missionaries were thus ordained. The resolution to ordain in that year, and in future years, was carried in a large Conference with only two dissentients. The president, ex-president, secretary, and two senior ministers were appointed to perform this duty. The custom commenced in 1836 has been observed ever since.

What is known as the Leeds Organ Dispute arose from the introduction of an organ into Brunswick Wesleyan Chapel, in 1828, against the wishes of a large majority of the leaders and other officers of the Society. The result was that more than one thousand members left Methodism, and formed the Society of Wesleyan Protestant Methodists. They existed as a useful, laborious Church, for about eight years, when they united with a much larger secession from the old body.

The Conference of 1833 was one in which mingled feelings of joy and sorrow were almost extreme. The joy arose from the unparalleled increase of 22,898 members, the largest number which has ever been reported. The sorrow, so deep and sincere, arose from the deaths of Dr. Adam Clarke, Rev. Richard Watson, Rev. John James, Rev. Thomas Stanley, and others, foremost men in Methodism.

In the Conference of 1834, the question of commencing an institution for the education and training of young ministers was considered and decided upon. Among the advocates for the measure were Messrs. Reece, Bunting, Newton, Sutcliffe, Gaulter, Scott, Lessey, and one hundred and fifty other preachers. Against the proposal were James Wood, Dr. Samuel Warren, James Bromley, Henry Moore, and about thirty old preachers; one hundred other preachers remained neutral. Dr. Warren took the lead in the opposition; wrote and published a pamphlet against the proposal, which was considered by those friendly to the project to be such a misrepresentation of the facts as to bring the doctor to trial before a special district meeting. Dr. Warren was the superintendent preacher of the Manchester First Circuit. The circuit defended their minister; the special district meeting tried, and suspended him from office as a preacher. An appeal was made to the

Court of Chancery, when the Vice-chancellor, Shadwell, declared against Dr. Warren; in consequence of which, at the Sheffield Conference of 1835, Dr. Warren was expelled from the Conference and the Connexion. Having many friends and followers who sympathised with him, they left the Connexion, and formed the Wesleyan Methodist Association, which ten years afterwards numbered 21,176 members. In 1857, they were united with the Reform Methodists of 1849-50, and formed the body known as the United Methodist Free Churches.

The resolution of the Conference of 1834 to found a Theological Institution was carried into effect by the Conference of 1835-36. A committee was formed to complete the proposed scheme. An old Congregational building, known as the Hoxton Academy, was rented, and used with advantage for several years. In 1839, Abney House, in Stoke Newington, long the residence of Sir Thomas Abney and of Dr. Isaac Watts, was taken as a branch establishment; and both were used to their fullest capacity until the year 1841-42, when the handsome college at Richmond was completed; and about the same time the commodious institution of Didsbury, near Manchester, was also ready for occupation, when both were tenanted by the removal of the students from the two London buildings. Since then another college for the same purpose has been built at Headingly, near Leeds, and occupied fully; and a fourth college at Handsworth, near Birmingham, was opened in 1881.

The centenary of the founding of Methodism was celebrated in all parts of the world during the year 1839. The Conference of 1837 appointed a committee of ministers and laymen to prepare a report of the best way of observing the occasion. The report was presented to and accepted by the Conference of 1838, and a great Connexional representative meeting was gathered in Oldham Street Chapel, Manchester, 7th November, 1838, comprising two hundred and fifty preachers and laymen; it was the most imposing assembly of Methodists which had ever been held. Its deliberations were continued for three days. To commemorate its proceedings, a large picture was painted, engraved, and published by Mr. Agnew, in which were included one hundred and four portraits. It is generally known as "The Centenary Picture." Thomas Jackson presided. It surpassed all previous meetings for Christian feeling and pious beneficence. A Thanksgiving Fund was recommended as an acknowledgment for the great mercies of the past, and £80,000 was at first fixed upon as the limit expected from it. No less than £10,000 was promised at the meeting held in the City Road Chapel, London. Ireland generously promised £14,500 ; and by the opening of the centenary year the promises had reached £102,000 ; by March they were £150,000 ; and by the time the celebration was to be observed throughout the Connexion—namely, Friday, 25th October—the promises had reached £200,000. Before the fund was closed, it amounted to £216,000. The objects to be benefited by the fund were the erection of two Theological Institutions ; the purchase of a Centenary Hall and Mission-house in London ; the relief of distressed chapels ; the better support of worn-out preachers and their widows ; the building of a Centenary Chapel in Dublin ; and to make provision for promoting day-school education. The Centenary Conference, 1839, reported an increase of membership of over 16,000, and 118 candidates for the ministry. The year after the death of Mr. Wesley—*i.e.*, in 1792, the Methodist family numbered 550 itinerant preachers and 140,000 members in Great Britain and America : in 1839 these figures were raised to 5200 itinerant preachers and 1,171,000 members in society. In 1883, the total number of itinerant ministers throughout the Methodist world was 33,083 ; the total of ministers and members, 5,058,292. This record may be very appropriately closed with the memorable words of the dying Wesley—"What hath God wrought !"

In 1841, the centenary grant of £2500 for educational purposes was made available for the founding of a training institution for elementary teachers, and the establishment of primary schools throughout the Connexion. The necessary funds for developing the work came in slowly. The Normal Training Institution and Practising Schools in Westminster were opened in 1848. In 1857 there were 434 day-schools connected with Methodism, in which 52,630 scholars were taught. Ten years later, there were 640 schools and 100,000 scholars. In 1883 there existed 854 schools and no less than 181,598 scholars. An additional training institution has also been established at Shortlands, Battersea, for females. The first principal of the Westminster institution was the Rev. John Scott, who died in 1868; and the present principal is the Rev. Dr. James Harrison Rigg. The principal at Shortlands is the Rev. George Osborn Bate.

The disruption which took place at the Manchester Conference of 1849 was the most sad and painful event that ever occurred in Methodism. A growing feeling of discontent had for some years been manifested by some of the preachers at what was considered by them a policy of dictation by some of the senior preachers, more especially by Dr. Bunting; and certain "Fly-Sheets" were printed and circulated throughout the Connexion, in which the causes of complaint and dissatisfaction were embodied. The fly-sheets were anonymous. About the same time there was published a volume entitled "Centenary Sketches of One Hundred of the Prominent Ministers of the Connexion." That also was anonymous. The Conference of 1849 resolved to ascertain, by a system of rigid questioning, who among the preachers were the authors of the said publications. Several of the preachers refused to answer the question, "Are you the author of the 'Fly-Sheets?'" Suspicion was mainly fixed on the Rev. James Everett, one of the senior preachers. He most resolutely declined to answer to the question of authorship of the delinquent publications, and he was excluded from the Connexion for contumacy. The Rev. Samuel Dunn, another minister of about thirty years' standing, had commenced in 1849 a new monthly magazine, with the title of *The Wesley Banner*. He had not complied with an obsolete Methodist Conference rule, which requires every preacher to publish works only through the Book-room. The question of the authorship of the fly-sheets was put to him, and also the question whether he would discontinue *The Wesley Banner*. For refusing to answer those questions he also was excluded from the Connexion. The Rev. William Griffith, jun., also refused to answer the question of authorship of the fly-sheets, and he also declined to promise that he would not report the proceedings of the Conference to a Wesleyan newspaper. For those offences he also was excluded. To those three ministers were afterwards added the Rev. James Bromley, the Rev. Thomas Rowland, and others. One result of those proceedings was, that within two or three years, more than 120,000 members of Society had left the Connexion, and had formed a new one under the designation of Wesleyan Reformers. During the same time, the funds of the Connexion had suffered so severely that the arrears three or four years afterwards amounted to about £100,000. The total membership of English Methodism in 1850 was reported at 358,277. It was not until twenty-five years afterwards that the membership again reached those figures, so that it required the labours of over one thousand paid ministers to recover the ground lost by those expulsions. Such a painful and costly experiment, as was that of the Conference of 1849, is not likely to be ever again repeated. The Wesleyan Reformers had a separate existence until the year 1857, when they united with those who separated in the Warrenite division of 1835, and formed together the United Methodist Free Churches, having a membership in 1883 of 84,152. A few Societies, which refused to amalgamate, form the Wesleyan Reform Union, with a membership of 8613. Thousands of members were altogether lost to Methodism and to the Christian Church in consequence of that disruption. The Reformers have uniformly laid the chief blame of the expulsions to the Rev. Dr. Jabez Bunting; but other prominent preachers were equally concerned in the business. One of the difficulties arising from the disruption was owing to so many trustees of chapels being severed from the Society; and, further, the withdrawal of so large a sum of money from Connexional objects. To meet that emergency, the Conference of 1854 inaugurated what is now known as the Connexional Relief and Extension Fund. One hundred thousand pounds was promised to that fund in 1854, and the money was to be appropriated as loans to trustees of such chapels as were in difficulties, as gifts and loans to improve Church property, and to aid in the erection of new Methodist churches. The fund is now known by the title of Extension of Methodism in Great Britain; and at the Conference of 1883 the committee reported having assisted 649 chapels, either in their erection or enlargement.

At the Conference of 1854, the Wesleyan Chapel Fund was established on a new and separate basis. The committee has to consider and determine all matters relating to the trust-property of Methodism, and it carries out as far as possible the recommendations of the Extension Fund Committee.

An important change in the management of the great sectional departments of Methodism was inaugurated when affiliated Conferences were introduced. The first action was taken in 1847, when the two sections of the Methodist family in Canada were united and made into an independent Conference, but affiliated with the British Conference. The New Connexion Methodists, and also the Bible Christians of Canada, have since joined with them so as to make one united family in Canada. This was finally accomplished in the summer of 1884. The French Methodist Church was made into an independent ecclesiastical organisation in 1852, but affiliated to the British Conference. Australia, including New Zealand, Polynesia, and the Islands of the Pacific, was in 1854 created an independent Conference, but affiliated to the British Conference. The provinces of Eastern British North America were created into a separate Conference in 1854, but affiliated to the British Conference.

In 1861, the Metropolitan Chapel Building Fund was inaugurated for the purpose of securing the erection of fifty new Methodist churches in and near London within the period of twenty years. Sir Francis Lycett gave the princely sum of £50,000 to commence the fund, with the proviso that a similar amount should be contributed throughout the Connexion for the same object. The full number of fifty were not erected within the period specified, but the good work was so far advanced that Sir Francis generously gave a further £5000, shortly before his sudden death, 29th October, 1880, for securing the erection of five more chapels. One condition was that at least one thousand sittings were to be provided in each chapel. At the end of the year 1883, there were at least sixty-four Methodist churches capable of seating over one thousand persons each, in the metropolis.

During the progress of this movement in London, it was found that there are many localities in which chapels of smaller dimensions are urgently required; and to meet such cases, a new movement was inaugurated in November, 1883, by Sir William M'Arthur, M.P., who, at a private meeting of friends at his residence, commenced another special Chapel Building Fund, to be collected during the ensuing five years. To this fund, Sir William promised the noble gift of £10,000;

his brother, Mr. Alexander M'Arthur, promised £5000, and with the other promises made that evening, no less than £25,000 was recorded towards the £50,000 named as the sum requisite to carry out the proposed new scheme.

The Conference of 1873 received under its fostering care an institution called the Children's Home and Orphanage, which was originated in Lambeth in 1869, by the Rev. Thomas Bowman Stephenson, A.B., and which has steadily developed into a large establishment for the education and training of destitute children. Its origin and history abound in interesting incidents. Having been originated by a Wesleyan minister, and supported mainly by the benevolence of the Methodist people, it began to be considered as a great Methodist orphanage, or home for the destitute. As an independent organisation, it has expanded into five separate establishments, which had in them, at the end of 1883, the following number of inmates :—The London Central Home at Bethnal Green, 258 ; the Edgeworth Farm School, Lancashire, 153 ; the Training School at Milton, Gravesend, 172 ; the Home at Ramsey, Isle of Man, 38 ; the Home at Hamilton, in Canada, 8 ; thither the children are sent when trained, and are placed in service to get a good start in life. Through the very generous gift of £9000 by Mr. Jevons, a sixth branch was opened at New Oscott, near Birmingham, for orphans, and, with the consent of the Queen, is named The Princess Alice Orphanage. Since the institution was commenced, about 1500 children have been received and rescued, and the total number under training in December, 1883, was 631. The Conference of 1873 recognised the institution as belonging to Methodism ; its report is presented at each Conference, and an abstract printed in the Minutes. Its management is vested by the Conference in its founder, with an executive committee ; and the Rev. Thomas Bowman Stephenson, LL.D., has lived to witness the most gratifying success of his benevolent scheme.

At the Conference of 1873, the Committee for the Promotion of Higher Education in Methodism was instructed to take the requisite steps for founding a college for Methodist children in the university town of Cambridge. The institution has been successfully founded, under the management of the Rev. W. F. Moulton, D.D., with the modest designation at present of the Leys School. It reported 100 pupils at the school in 1883, and its prosperity was most satisfactory.

Arrangements were made by the Conference of 1875 for the founding of a Wesleyan Methodist Sunday-school Union. The varied advantages of such an institution were recognised by the Conference; and during the year following, the Union was formed, which established itself in 1876 in new premises in Ludgate Circus, London. At the Conference of 1880, the committee reported 6376 Methodist Sunday schools in the Union—an increase of fifteen per cent. in ten years; 119,911 officers and teachers—twelve per cent. increase; and 787,143 scholars—an increase of twenty-four per cent. in ten years. The Conference of 1883 reported the following totals: officers and teachers, 124,390; Sunday scholars, 841,951; total, 966,341. The Rev. Charles H. Kelley is the clerical secretary of the Union, and its chief advocate and representative; Mr. W. Binns, manager.

The most important historical event of the present generation of Methodists is the introduction of lay representation into the Conference. That was first determined upon by the Conference of 1877, and the whole scheme of the new arrangement occupies nineteen pages of the Minutes of that year. The Conference cannot legally extend beyond twenty-one days yearly. The first fourteen days are devoted to the Ministerial Conference; and, the six week-days following, the Conference consists of 240 ministers and 240 laymen. All the members of the Legal Hundred are entitled to be present, and also secretaries of departments in Methodism, some chairmen of districts, and others. The lay representatives are to be all members of Society and members of a circuit quarterly meeting. The conditions are specified with great care and minuteness. Fifteen subjects are reserved for the consideration of the Ministerial Conference only, and sixteen other subjects, chiefly of a financial character, are reserved for the consideration and determination of the Mixed Conference. The order and form of business are agreed upon, which embraces all the subjects likely to come under their consideration. The Conference of 1878 was the first at which the new plan was adopted. The harmony was complete. The experiment of ministers and laymen working together was a success of the highest character. As a mark of gratitude to God for the success of the first

Representative Conference, four months after its close, the Thanksgiving Fund was inaugurated, which has since reached in promises £303,000; the payments to July, 1883, were £291,421. The Conferences of all the offshoots of Methodism have from their origin consisted of ministers and laymen. The parent Society was the last to try the experiment, and some persons were surprised that it was not a failure. This action on the part of the Wesleyan Conference was the first really aggressive step towards the union of universal Methodism. The marked success of this special financial effort has induced three others of the Methodist bodies—the New Connexion, the Free Churches, and the Bible Christians—to try the same experiment, and by a special fund to reduce their Connexional indebtedness.

One of the most memorable events in English, as well as in universal Methodism, was the holding in September, 1881, of an Œcumenical Methodist Conference, at City Road Chapel, London, which was continued from the 7th to the 20th of that month. A considerable portion of the north side of that chapel, including the whole of the Morning Chapel, had been consumed by a calamitous fire at the end of the year 1880; but the energy, zeal, and perseverance of the preachers and officers of that circuit secured the entire restoration and, in some parts, the improvement of the interior in time for that important assembly. Representatives were there from the Wesleyan Conference, the New Connexion, Bible Christians, the Primitive Methodists, the Methodist Free Churches, and two smaller bodies; also from the Conferences in Ireland, France, and Australia. From the Western World, representatives came from the Methodist Episcopal Church, the Methodist Episcopal Church South, from the African M. E. Church, from the M. E. Church Zion, the Coloured M. E. Church, the Methodist Protestant Church, and seven small bodies; from the Methodist Church of Canada, and three smaller bodies in Canada. Such a large gathering of Methodists, all important and official men, 390 in number, representing Methodism the world over, was a surprise to Englishmen; and to none was the gathering a greater surprise than to the press both of England and America. Something like twenty-four millions of adherents to Methodism were there represented; and during the deliberations of the Conference, the question was often asked by the press and in family circles, How has this mighty host been gathered and so efficiently organised? From the statistics presented to the Conference, the fact was demonstrated, that Methodism had grown and expanded until it had become one of the most important and numerous bodies of Protestant Christians in the world. The entire proceedings of the Conference were published in a volume of 648 octavo pages, as a permanent record of the position of Methodism after an existence of one hundred and forty years.

In giving a complete sketch of the history of Methodism, it would be very desirable to supply details respecting the doctrines, the constitution and polity, the institutions, statistics, and literature of Methodism. These points open up so wide a field of observation, that they cannot be here dwelt upon; nor, indeed, is it needful, seeing that there are various works which furnish all the information required on these subjects, and at a cost which makes it easy for any one desiring these details to obtain them. It would be easy to enumerate the titles of a dozen works which have been published during the present century, in which reliable information will be found on these several branches of minor topics.

The following summary will show the extent of Methodism at the end of the year 1883 :—

	MINISTERS.	MEMBERS.
Wesleyan Methodists in Great Britain,	1820	441,484
In Ireland,	239	25,052
On Foreign Missions,	392	76,046
The French Conference,	31	2,024
South African Conference,	177	29,832
Australian Conference,	468	71,417
Methodist Church in Canada,	1370	143,014
Methodist New Connexion,	192	29,299
Bible Christians,	236	28,368
Primitive Methodists,	1147	196,480
United Methodist Churches,	431	84,152
Reform Union and Independent Methodists,	19	14,033
Methodist Episcopal Church, America,	12,815	1,740,205
Methodist Episcopal Church South, America,	4045	883,108
Eleven Smaller Bodies in America,	9393	1,260,898

Total Ministers and Members, 5,091,490.

Total Methodist Adherents throughout the World, 25,000,000

The Methodist New Connexion.

THIS branch of the Methodist community originated in 1797, and therefore it has ceased to be New; the designation is a misnomer. It is too late now to change it. The best way of disposing of the anomaly is for the entire body of them to return to the Wesleyan Methodist Conference, out of which they originally came nearly ninety years ago. There is now no satisfactory reason for their separate existence, and many are anxiously desiring to see the Old and the New Connexion speedily united in one Conference. This question of the union of the various Methodist bodies has been often considered and discussed, both by tongue and pen, during the past twenty years, and the question has been again undergoing thoughtful consideration in a series of articles, appearing during the year 1884, in the *Primitive Methodist Quarterly Review.* The organic union of the Old and New Connexion would be a wise first step towards the more extended unification of the several sections of the great Methodist family.

The opinion has been held, and is still prevalent in some localities, that the Methodist New Connexion had its origin in personal sympathy with Alexander Kilham. Such is not the fact. Most of those who joined the body at its origin were influenced by the publications and public addresses of Mr. Kilham, but the Connexion as such originated in principle, not in sympathy. The Methodist New Connexion was originated by a contest for the establishment of the following important and Scriptural principles :—

1. The right of the people to hold their public religious worship at such hours as were most convenient, without their being restricted to the mere intervals of the hours appointed for service in the Established Church.

2. The right of the people to receive the ordinances of Baptism and the Lord's Supper from the hands of their own ministers and in their own places of worship.

3. The right of the people to a representation in the district meetings and in the Annual Conference, and thereby to participate in the government of the community and in the appropriation of its funds.

4. The right of the Church to have a voice, through its local business meetings, in the reception and expulsion of members, the choice of local officers, and in the calling-out of candidates for the ministry.

Not any of these privileges were originally enjoyed in the parent body; they were for years zealously contended for by the fathers and founders of the New Connexion ; and when they could not be fully obtained, conscience compelled those men to secede from the parent community and originate a distinct denomination in which such Scriptural privileges could be freely enjoyed.

The power of Mr. Wesley was absolute, but it fell into his hands unsought and undesired. It was exercised by him with affection, and solely for the best interests of his societies ; and retained from the same motive. He was the *father* of the community, and was necessitated for a time to be its sole director and governor ; but, however proper it was for him to exercise that power during the infancy of the Connexion, yet, when surrounded by churches which had grown to maturity, and assisted by ministers and laymen of acknowledged wisdom, integrity, and piety, whose existence and happiness, like his own, were bound up with the prosperity of Methodism, it would have been more conformable to the example of the apostles, and the dictates of sound reason, to have gradually relaxed his hold of the reins, and admitted others to a participation of the same ; and finally to have framed a liberal constitution defining the prerogatives of the ministry and the privileges of the people, securing both by suitable regulations and wholesome laws. Mr. Wesley's mind was well qualified for this, but he did it not. He retained absolute power until death ; and, instead of framing for the community a liberal constitution, he transferred by legal settlement his own power to the preachers, and made that *law* which before was only *custom*, and custom arising from the peculiar relation in which he stood. He made those his successors in absolute power who could not possibly be his successors in paternal relation and influence. That exercise of power was the subject of many remarks and adverse criticism. Just fifty years after the origin of Methodism, Mr. Wesley had to defend his conduct in this matter, which he did in these words:—

> "Some of our helpers say, 'This is shackling free-born Englishmen;' and they demand a free Conference,—that is, a meeting of all the preachers, wherein all things shall be determined by most votes. I answer, It is possible after my death something of this kind may take place, but not while I live. To me the preachers have engaged themselves to submit, to serve me as sons in the Gospel; but they are not thus engaged to any man or number of men besides. To me the people in general will submit, but they will not thus submit to any other."

When Mr. Wesley died, in 1791, only two years after he had written and published the above observations, there were 380 preachers in his Society, some with active, others passive dispositions. Among the former were those who were of opinion that, being the regularly appointed ministers of their congregations, they ought to exercise all the functions which belong to the pastoral office; but to be deprived of the privilege of administering the sacraments was felt by several of the preachers to be a great hardship, while the laymen, many of them, considered they had a just right to representation in the properly-constituted church courts.

Mr. Alexander Kilham, one of the preachers who had been specially privileged in his ministerial career with direct personal intercourse with Mr. Wesley, and his particular friends, was one of the most able and courageous advocates of what was considered the full rights and liberties of both preachers and people. In 1792 he published an address to the Newcastle Society, to whom he was then ministering, advocating liberal views. His address met with favour from Dr. Coke, Messrs. Bradburn, Pawson, Moore, Taylor, Crowther, Bramwell, and others. The Church party among the preachers resisted strongly, and the controversy spread and intensified. Mr. Kilham, impressed with the conviction that permanent peace would never be established in the body until such a constitution was adopted as secured to the people New Testament rights and privileges, felt it a duty to make another effort for the attainment of this important object. Under this impression he wrote a pamphlet entitled "The Progress of Liberty." In this work he adverted to the course of Mr. Wesley in the progress of Methodism, showing that he had acted from time to time as altered circumstances required; he glanced at the alterations which had been effected since Mr. Wesley's death, and analysed "The Articles of Pacification," pointing out their defects, &c. In the second part of this work he lays down the "Outlines of a Constitution," which he humbly proposes to the consideration of "The People called Methodists." This outline embraces the following particulars:—

First, That instead of the preachers having the sole power to admit and expel members, these acts should be done with consent of the people.

Second, That the members should have a voice in choosing their own leaders.

Third, That local preachers, instead of being appointed by the circuit preacher, should be examined and approved by the leaders' and quarterly meetings; with which meetings also should rest the power of receiving and dismissing them.

Fourth, That as it was impossible to allow the people to choose their own ministers, on account of the itinerant plan, yet the quarterly meetings should have a voice in recommending preachers to travel.

Fifth, That lay delegates appointed by the quarterly meetings should attend the district meetings.

And, lastly, he proposes, "with submission to the preachers and the Connexion at large, to appoint one or two lay delegates from every district meeting to attend the Conference."

Such were the propositions of Mr. Kilham; and they were the principles adopted as elements of the constitution of the New Connexion at its origin, and they remain its essential and distinguishing features at the present day. Many of them have since been substantially adopted in the other Methodist bodies. Nevertheless, for publishing the pamphlet advocating these principles of freedom, Mr. Kilham was tried and expelled from the ministry at the ensuing Conference (1796). Being left without a circuit, Mr. Kilham published a detailed account of his trial and expulsion, which sold extensively and was read eagerly. It created a strong feeling of sympathy towards the expelled, who was welcomed in many circuits to preach to and address the people. Several large societies expressed their adhesion to the principles Mr. Kilham advocated, and in May, 1797, a chapel was purchased in Leeds, where he gathered large congregations and preached to them.

The Methodist Conference of 1797 was occupied during its session with the altered circumstances arising from their refusal of the liberties which had been asked by deputations from the people. A Plan of Pacification was drawn up and published by the Conference, which was one of the most important proceedings connected with the history of Methodism. As, however, that plan did not concede all that the people desired, three of the preachers resigned — William Thom, Stephen Eversfield, and Alexander Cummins—and they united with Mr. Kilham. These brethren, with a number of delegates from the people, met together in the Ebenezer Chapel, Leeds, on 9th August, 1797, when Mr. Thom was elected president and Mr. Kilham secretary; and the basis of a constitution was adopted in conformity with the principles which had been publicly advocated. The full development and formal statement of these principles were reserved until the ensuing Conference. The most important places in which friends declared for the New Itinerancy were Alnwick, Ashton, Bolton, Chester, Hanley, Leeds, Liverpool, Macclesfield, Manchester, Nottingham, Newcastle, and Stockport, which became the nuclei of distinct circuits, consisting altogether of over 5030 members.

The Methodist New Connexion has a creed; the doctrines it teaches are Arminian, purely Methodistic. No written creed was considered necessary at the time the Connexion was commenced, its founders being all Methodists who held by Mr. Wesley's writings; they retained his hymn-book, and avowed their unabated attachment to the doctrines he taught. False reports on this head having been circulated in the early years, the Conference of 1800 made a specific declaration of their doctrines, which were briefly summed up under the following heads—namely, first, the fall of man; second, redemption by the death of Christ; third, justification by faith; fourth, the complete sanctification of believers; fifth, perseverance in the Divine life, or the necessity of continuing in faith and good works to the end, in order to final salvation.

The Conference of 1816 reviewed the whole question of doctrines, and embodied them in twelve articles or propositions, with Scripture references to each. These are the same as those held by the parent Society.

Respecting their Church organisation and polity, the founders of the Methodist New Connexion renounced all connection with the Established Church, and, as avowed Dissenters, added the administration of the ordinances of Baptism and the Lord's Supper to the regular duties of the ministry. They laid down as fundamental this principle: "That the Church itself is entitled, either collectively in the persons of its members, or representatively by persons chosen out of and by itself, to a voice and influence in all the acts of legislation and government." That principle is embodied in the entire system of government of the Connexion. This will be seen from the following statement of the constitution and functions of the official meetings, briefly summed up under five heads.

1. *Conference.*—This is held annually, and is composed of an equal number of preachers and laymen, each circuit sending one of its preachers and one of its lay members. When only one representative is sent, the circuit selects a preacher and layman in alternate years. Should any circuit be unable to send a representative, a letter accompanied by the required documents, details, and collections is sufficient. The treasurer of the Connexion; the corresponding member of the annual committee; the steward and treasurer of the Book-room; the general secretary of the missions; the superintendent of the Irish Mission; a deputed minister or layman, alternately, from the Irish Societies; and the Guardians of the Connexion, under the Deed executed in 1846, are, by virtue of office, members of Conference, without interfering in any way with the privilege of the circuits in which such individuals may reside. The business of Conference is to make laws for the government of the Connexion; to decide impartially on charges affecting the character of preachers or other officers, and on appeals referred to it by the quarterly meetings; to disburse the various funds of the Connexion; to station the preachers for the year ensuing; to investigate the condition of each circuit; to adjust differences, and to promote, by friendly co-operation and advice, harmony and love throughout the community; and to devise and put into operation means for the more extensive spread of the Gospel both at home and abroad. Its sittings are open to members of the Connexion, subject to the judgment of the president, and the proceedings are reported by the press.

In addition to the above, a committee of seven persons is chosen at each Conference, by ballot, to transact the business of the Connexion between one Conference and another; four of the members are preachers and three are laymen, one year, and *vice versâ* the following year. It is the duty of this committee to see that the resolutions of Conference are carried into effect; to give advice in all matters of dispute and difficulty, and to make provision for such circuits as may through death, new openings, or other causes, need supplies during the ecclesiastical year. A report of its proceedings is prepared by the corresponding member, and annually presented to Conference.

2. *District Meetings.*—These meetings are composed of all the circuit preachers in the district, with an equal number of laymen (including the representatives to the last Conference), who are elected by the respective quarterly meetings. These meetings are designed to form and carry out plans for the revival of the work of God in the district; to investigate the condition of the societies, chapels, and Sabbath schools, and to prepare correct returns of the number of members, probationers, Sabbath-school teachers and scholars, &c., for the use of Conference; to ascertain the amount raised in each circuit for the different Connexional funds; to investigate all claims on the Yearly Collection and Chapel Fund; to receive applications for the division of circuits; to examine candidates for the ministry; to lay before the district any resolution of the Conference affecting the circuits, and to ascertain whether they have been carried into full effect. These meetings are designed and calculated to shorten the duration of Conference, to strengthen the executive, to secure more correct information on points of local interest than can be done at a greater distance, and to afford a legitimate channel through which many evils may be altogether prevented or speedily rectified.

3. *Quarterly Meetings.*—These are held in each circuit, and are composed of the circuit preachers, the circuit stewards, the secretary of the local preachers, and representatives of the people chosen from the local preachers, leaders, trustees (being members), and other experienced persons from the different societies. Each society sends one or more representatives according to the number of its members. Any member of Society has free admission to the quarterly meetings, with

liberty to give his opinion, but without the power to vote. It is the business of the quarterly meeting to pay the preachers' salaries; to determine the amount that each society is to contribute for the support of the ministry; to make by-laws for its own regulation and for the management of the circuit, providing they do not contravene the rules of the Connexion; to appoint persons to make the preachers' plans for the circuit; to recommend local preachers to be taken into the regular ministry; to determine respecting the qualifications of candidates for the *local* ministry, and to examine and decide upon the affairs, both temporal and spiritual, of the circuit generally.

4. *Leaders' Meetings.*—These consist of leaders, society stewards, one or more of the circuit preachers, a male representative for each of the female and circuit preachers' classes, and a representative from the trustees of the chapel, provided such representative be a member of Society. Leaders' meetings are held weekly, or once a fortnight, and regulate the affairs of each society and place of worship. It is the province of these meetings to inspect the class-books, and to receive the weekly or other payments; to inquire after the sick or absent members, that they may be visited; to determine on notices for the pulpit; to fix the hours for public worship, and appoint the times for making the collections for its support; to recommend persons to act as exhorters or local preachers; to judge and decide upon the fitness of candidates for Church membership; to ascertain whether any members are walking disorderly; and prayerfully to devise plans for the advancement of the work of God, and for the general improvement of the Society.

5. *Local Preachers' Meetings.*—These are held previously to the circuit quarterly meetings, and are composed of the circuit and local preachers. Their business is, in addition to mutual counsel and encouragement, to consider the recommendations given by the leaders' meetings of persons to be employed as local preachers or exhorters; make suitable inquiries respecting probationers, and any alleged irregularities in the conduct or preaching of any of the brethren; ascertain if any alterations are required in the places or times of preaching, and report thereon to the quarterly meeting through the medium of their secretary.

The religious, social, and society meetings of the New Connexion are conducted in the same manner as the like meetings of the Wesleyan body, the parent Society.

HISTORY.

The historical incidents in the Methodist New Connexion are comparatively few, and they relate chiefly to the personal history of the preachers and the steady spread of the movement. At the first Conference the number of adherents was 5037. Surrounded by difficulties of more than ordinary urgency and gravity, the Society made very slow progress, not so much from want of sympathy on the part of the people as from want of funds and agents to commence new circuits. The new itinerancy commenced with seven circuits and seven preachers. In 1798 seven other preachers entered the ministry—Messrs. W. Haslam, W. Styan, John Revil, Charles Donald, W. Driver, G. Wall, and John M'Clure. That fact inspired cheerful hopes of progress; but in five years only 243 additions were made to the membership. A monthly magazine was commenced in 1798, which has been continued ever since. The first and second Conferences were presided over by Mr. William Thom, the secretary being Mr. Kilham. The Conference of 1799 was presided over by John Grundell, the secretary being Mr. Robert Hall, of Nottingham, a holy man, and a generous supporter of the cause. In December of the previous year the first heavy blow and discouragement came by the unexpected death of Mr. Kilham; many were disheartened, and some among Mr. Wesley's followers were glad, they viewing the occurrence as a judgment upon him personally. All the surrounding circumstances, calmly considered apart from prejudice, show that Mr. Kilham's death was more the result of earnest overwork and exposure in bad weather. Viewed from any human standpoint, the premature death of that able minister was much to be regretted, and the good work for which he lived and laboured was considerably retarded by the occurrence. Exactly two months after Mr. Kilham's death, the Connexion suffered another serious loss by the death of their very liberal and zealous layman, Mr. William Smith, of Hanley, who expired peacefully, 20th February, 1799. He had been brought up in Mr. Wesley's Society, but his sympathies were with Mr. Kilham, whom he visited at Nottingham, 19th December, 1798. He was born at Walsall, Staffordshire, in December, 1763, was religiously brought up; frequently preached as occasion offered; attended the first Conference of the New Connexion; opened his house at Hanley for preaching, and soon afterwards had a chapel erected there, which became the central home of one of the largest and most prosperous societies in the Connexion.

The Conference of 1799 recognised a society in Ireland, and the Rev. John M'Clure commenced a cause at Lisburn. The same year the few preachers then associated agreed to contribute ten shillings and sixpence yearly to found a fund for the support of aged ministers.

The Conference of 1803 commenced what is known as the Paternal Fund. It is sustained by public collections in the chapels and private subscriptions. Allowances are made from it towards the support of the children of the preachers in their early years. The Beneficent Fund was originated at the same Conference by Mr. Samuel Higginbottom, of Manchester, who gave fifty pounds as a benefaction, and became the first treasurer of the fund. The resources are obtained from public collections and subscriptions, and its objects are the relief of aged and infirm ministers and their widows. In 1883, the Paternal Fund produced £2966; the Beneficent Fund, £3257.

The year 1804 was made memorable by the Rev. Richard Watson joining the ranks of the New Connexion. He travelled for eight years in that body, and they claim the honour of bringing that extraordinary man out of obscurity. Two of the sermons in his published works were first preached in New Connexion chapels. During his itinerancy with them he was a member of the Annual Committee, and three times secretary of the Conference. Dr. Bunting reintroduced him into the Wesleyan body, in 1812, but he ever held in very high esteem his brethren in the New Connexion.

In 1808 the law was made which requires preachers, at the end of their probation, to answer in public questions relating to their religious experience, call to the ministry, their doctrinal views, &c.

It will be instructive to the present race of Methodists to read the financial conditions on which Methodist preachers consented in 1812 to devote themselves wholly to the ministry. Serious complaints had been made respecting the inadequacy of the income of the preachers to meet their necessities. A committee was appointed by the Conference of 1812 to examine and report thereon. After a candid consideration of the subject, it was resolved that, in addition to the use of a house and furniture at the expense of the circuit, every married preacher in full connection should receive, for himself and wife, £12 per quarter; "*not less* than £2 per quarter for a servant;" and, in addition to these items, "*not less* than 14s. per week for board." The allowance from the Paternal Fund for boys under eight years of age, and for girls under twelve, to be £6 per annum; then they retire from the fund. Charge for medical attendance and travelling expenses are to be paid by the quarterly meeting. Considerable uneasiness and anxiety was felt in many parts of the Connexion, in the years 1814-16, with regard to the legal safety of some of the chapels which had belonged to the parent Society before the year 1797. Those anxieties were not favourable to the spread of the Word of God.

In 1818 a Home Mission was established to introduce Methodism into new localities. The sum of £424 was given by the circuits to aid that mission. In 1824 the mission was relinquished, and Ireland was selected as the place on which to concentrate effort; and one of the English preachers was appointed to superintend the work. It has continued with varying success to the present time. In 1883 there were seven stations in Ireland, with a total membership of 801, being only an average of 114 members per station. The home missionary operations were resumed some years afterwards, and in 1883 occupied nine stations in England, with a membership of 1214; and for their support the circuits contributed £948 during the year.

In 1823, the general rules of the Connexion were considered, amended, and published, with the sanction of the Conference.

The same Conference ordered the publication of a monthly Magazine for Sunday scholars at twopence. The Conference of 1827 ordered the publication of a Catechism for the use of children, which was prepared by the Rev. Abraham Scott. A larger Catechism for the use of elder children was written by the Rev. William Cooke, D.D., and published about the year 1848. The same minister prepared a new and enlarged edition of that Catechism, published in 1881.

A Connexional Magazine was commenced in January, 1798, at the price of 6d. monthly. It has been continued to the present time. To promote the circulation of these several publications, a Book-room and an editor were indispensable. The former was located at Hanley from 1798 to 1832, when it was removed to Manchester. In 1827, the Rev. W. Shuttleworth was appointed editor and steward, and the business rapidly advanced. In 1827, the capital stock amounted to £1305, and the annual profits to £113. Five years afterwards, the capital was £2500, and the yearly profits over £500, while the Magazine was greatly improved; the third series was commenced in 1833. In 1844, it was found expedient to remove the Book-room to London, where it has since remained, and the Rev. John Bakewell was appointed editor. In 1848, the Rev. William Cooke, D.D., the eminent theologian and divine, was the editor of the Magazine, and in that capacity, and as book-steward, he has rendered more valuable service to the Connexion than any other minister. The Rev. Charles Dewick Ward, D.D., was appointed editor and book-steward in 1880. The capital stock that year was £2980, and the profits £243. In 1883, the capital was £3287, and the profits £279.

The Methodist Hymn-book had been used in the New Connexion from 1797. In the year 1834, a new hymn-book was prepared and published, which was intended more as a source of profit to the Connexion than as a superior book to the one which it supplanted. This also was displaced by another and very much improved collection, including 1024 hymns, compiled chiefly by the Rev. Henry Piggin, and published in May, 1863. It was at that time the best collection in use in any branch of the great Methodist family. Its marked superiority soon led to the preparation of other improved and enlarged collections for the use of "the people called Methodists."

The years 1836 and 1837 were periods of unrest in many Methodist societies, owing to the trial and expulsion of the Rev. Dr. Warren from the Wesleyan body. At Dudley and Stourbridge large numbers left the Wesleyans and joined the New Connexion, adding greatly to their influence and usefulness in those towns. An effort was made to bring all those who had left the parent Society into union with the New Connexion; but some of the separatists made such radical changes in the constitution a condition of joining, that the New Connexion decided not to make such concessions, though many changes were made. Those who did not unite with this body formed themselves into a new branch of the Methodist family, known for some years as the Wesleyan Association. They afterwards relinquished most of those extreme views which prevented their proposed union.

The year 1841 was a painfully memorable one to the New Connexion, owing to the necessary expulsion of two of the ministers, J. Barker and W. Trotter. Joseph Barker had used his position to advocate low socialist and infidel opinions. Much mischief was done; for twenty-nine societies, including 4348 members, were lost to the Connexion. After trying his new doctrines for some years, he found out the delusion into which he had fallen, returned to the Christian faith, and endeavoured to the uttermost to undo the mischief he had done. He is said to have joined the Primitive Methodists; wrote and published his autobiography in 1869, in which he recanted all his errors; was reconciled to most of his former brethren in the New Connexion; and died a penitent Christian, 15th September, 1875. It was not until 1855, fourteen years afterwards, that the number of members in Society reached the total at which they stood at the date of Mr. Barker's expulsion. A small work was published in 1841, entitled *The Beacon*, and also some tracts by the Rev. W. Cooke, D.D., which prevented the breach becoming wider than it otherwise would have been. The Connexion suffered greater losses through Mr. Barker's unfaithfulness and treachery than from any other cause in its whole history of over eighty years. The financial difficulties of the Connexion became so great and oppressive, that in 1842, nearly £900 were collected to lessen them, £840 more in 1843, and the Conference of that year ordered a special collection to be made through the circuits, which secured £5000 more towards the same object.

The Conference of 1837 originated a mission in Canada, which became a great blessing to that country. Mr. William Ridgway, one of the leading New Connexion laymen, having visited that locality, made such representations of the claims of Canada for the Gospel, that the Rev. John Addyman became the pioneer missionary there. He was joined two years afterwards by the Rev. Henry Only Crofts, D.D.

Mr. Addyman still survives, having been in the ministry fifty-one years. Dr. Crofts entered into rest in the year 1880. The Canadian mission was a success; but a few years ago, in 1875, it was united to the other branches of Methodism in Canada, in order to make one large, undivided Methodist Church in that dominion.

The jubilee of the New Connexion was a time of great rejoicing. The Jubilee Conference was held at Manchester, the Rev. Thomas Allin presiding. The sittings commenced 1st June, 1846. The first important special business done was the final consideration and adoption of a Deed-poll, which provides for the security of the property of the Connexion, the preservation of its doctrines, and the continuance of its principles and discipline. By the Deed-poll a legal identity is given to the Connexion in the persons of twenty-four Guardian Representatives—twelve ministers and twelve laymen—whose names are inserted in the deed, with provisions for filling up the vacancies that will necessarily occur. The attendance of six of the Guardian Representatives is requisite to legalise the Conference. After its adoption, the Deed-poll was executed by every member of the Conference; and it has since been duly enrolled in the High Court of Chancery. A model Trust-Deed, and a form of conveyance of freehold land for Connexional chapels, schools, and parsonages, were also decided upon; and a Book-room Deed also agreed to, each of them adapted to the Deed-poll.

At the end of fifty years, the number of members in the Connexion was only 20,002—namely, in England, 15,610; Ireland, 932; Canada, 3460.

It was resolved to raise a Jubilee Fund of not less than £20,000, but the result was only £7721. Towards that fund there was raised in 1847, £2829; in 1848, £1567; in 1849, £3402. About £5100 was voted to remove chapel debts, £1300 to promote missions; and various sums were given or loaned to the Paternal Fund, the Beneficent Fund, for a theological college, for aged ministers, and to lessen other financial burdens which fettered the agencies of the Church. On the 5th June a Jubilee tea-meeting was held in the Free Trade Hall, Manchester, which was attended by more than four thousand persons. Several important schemes for the extension of the work, which it was hoped the fund would enable the Connexion to undertake, could not be commenced for want of finances. One result, however, was attained, which will be a permanent memorial. The Revs. Thomas Allin, William Cooke, Samuel Hulme, and Philip James Wright conjointly wrote a Jubilee volume, which had a considerable sale, and which chronicles much important and valuable information, both historical and biographical, relating to the Connexion during the previous fifty years. From that work many facts in the preceding pages are obtained. Mr. Baggaly's "Digest" and the "Minutes of Conference" supply the details which follow.

At the Conference of 1848, arrangements were made for the re-establishment of home missions in England; but the work grew slowly, and ten years afterwards, in 1857, a plan was adopted for the management of home mission chapels. In 1865 the present Home Missionary Society was inaugurated.

Although the Jubilee Fund had been of much use in relieving the Connexion of some financial burdens, yet great embarrassment was felt in many places in 1849, from inadequate funds, and at the following Conference a plan was adopted which entirely extinguished the debts of the Connexion at that time.

In 1851 the Methodist Societies in England were in a very painful state of unrest, owing to the expulsion in 1849 from the Wesleyan Conference of several prominent preachers—the Rev. James Everett, Samuel Dunn, William Griffith, James Bromley, Thomas Rowland, and others. Although in three years more than 100,000 members were separated from the parent Society, very few of them were attracted to the New Connexion. In 1851, 1853, and 1854, this body had to report to each Conference a decrease, which was a source of much anxiety and solicitude, and a special service of humiliation before God was held at the Conference of 1853. In 1851 overtures were made from the Wesleyan delegates—the seceders from the parent Society—towards union with the New Connexion, but no union took place. In 1854 an effort was made to change the name of New Connexion, as it was not then new, and many thought the name was a hindrance to others uniting with them. It was, however, resolved by the Conference of that year not to change the name, as the new Deed-poll had only been adopted a few years. The rules of the Connexion were revised in 1854.

The Manchester Conference of 1859 was memorable for the establishment of a mission to China. From a conviction that the encouragement of foreign missions would not hinder home work, that step was taken. The Rev. William Cooke was the president, and by his genial advocacy a successful work was commenced in that country, which in 1883 reported 62 chapels, 34 societies, and 1161 members, under the superintendence of the Rev. John Innocent, who is the principal of a training institution in China, established in 1875. In 1862 a mission was established in Australia, which has but two societies at present—one at Adelaide and one at Melbourne—with two missionaries, and 119 members.

At the Conference of 1860 a Trustees' Mutual Guarantee Fund was established against losses by fire, to include all Connexional property.

A training institution for the preparation of young men for the ministry was for some years under consideration. The Conference of 1861 resolved upon having one; and owing to the noble generosity of Thomas Firth, of Sheffield, such an institution was erected at Ranmoor, a suburb of that town. Its trustees were appointed in 1862, and the college was opened and a tutor selected in 1864. In 1880 there were nine students in residence, who paid £10 per annum. The president of the Conference was the principal and only tutor at that period. The college building cost £8710.

The Conference of 1865 resolved that a copy of Bagster's Bible, the Conference *Journal*, the Deed-poll, and the General Rules of the Society, should in future be the insignia of office of the president, to be handed down in succession. The same Conference resolved that all future Conferences of their body should meet on the second Monday in June, instead of Whit-Monday as previously, the latter being a movable date, which was often attended with much inconvenience to both ministers and laymen. Mr. Alderman Blackburn of Leeds, a wealthy layman, presented to each of the ex-presidents of Conference, for fourteen years previously to the year 1863, a copy of Bagster's Bible and the new hymn-book, then first published. A new tune-book, adapted to the hymn-book, was prepared by the Rev. J. Ogden, and published in 1866.

The Conference of 1868 resolved on a new departure from existing usage, and consented to ministerial appointments being continued for five successive years in circuits where two-thirds of the quarterly meeting request it. The limit had previously been three years.

A further attempt at union was made at the Conference of 1870, when the terms for a federal union with the Bible Christians were considered, and resolutions recorded thereon. The same Conference resolved that home missionaries of fourteen years' standing be allowed to attend the Conference, but not to vote.

The Conference of 1871 approved of the raising of a fund to extinguish the Chapel Fund debt. The sum of £4672 was raised, which accomplished the object desired.

The Conference held at Manchester in 1872 was presided over by the Rev. Joseph H. Robinson, the secretary being the Rev. J. C. Watts. Both these ministers had spent many years in the Canada Mission. Methodist union in Canada was fully considered in 1873, and the union was consummated in 1874.

The Conference of 1876 was made memorable by acts of fraternisation of considerable interest. The Methodist Church of Canada sent as a deputation to the Conference the venerable and Rev. Egerton Ryerson, D.D., and Mr. David Savage, who presented an address of brotherly fraternisation. They were most cordially welcomed. Dr. Ryerson remained some time in England as the guest of various friends of the Connexion. His portrait was engraved and published in the Magazine as a pleasant memorial of his visit. At the same Conference the Rev. Alexander Clark, D.D., presented a fraternal message from the General Conference of the Methodist Protestant Church in the United States of America. Fraternal messages were returned to both documents. The same Conference sent its first fraternal message to the Primitive Methodists of England, which greetings were continued and reciprocated for three years, when, in 1879, the New Connexion Conference, seeing how kindly their written messages had been received, appointed two of the members of the Conference to visit the ensuing Primitive Methodist Conference, two others to visit the Methodist Free

Church Conference, and two others to visit the Wesleyan Conference. Each of the Conferences appointed representatives to return these fraternal visits.

At the Conference of 1876, Mr. Mark Firth presented £1000 to the Endowment Fund of the College, and the Home and Foreign Missionary Societies were united under one committee of management.

In 1877 a loan fund was commenced, for the purpose of aiding chapel trusts and of encouraging the erection of new chapels.

The Conference of 1880 was remarkable for its record of deaths among the ministers, no less than six of whom, all men of distinction, had died during the year. Their names were Parkinson Thomas Gilton; William Baggaly; Henry Only Crofts, D.D.; John Taylor; Charles Mann; and Benjamin B. Turnock, A.B. The four first named had been presidents of the Conference. As many as six ministers had never before died in one year.

The year 1881 was a memorable one for the New Connexion, owing to the unexpected death of Mark Firth, Esq., the most benevolent layman of that body. He was a Guardian Representative; had been a member of the Society all his life; had contributed largely to the endowment of their College; had built and endowed almshouses, and a College for Higher Education for the town of Sheffield, in addition to many other acts of beneficence. The Conference, in a resolution, recorded its deep sense of the loss their societies had sustained by his decease. Its Minutes also record a resolution of their deep sympathy with their Wesleyan brethren, who that year had suffered so severely by the deaths of the Revs. Dr. Jobson, Dr. Punshon, Samuel Coley, and William O. Simpson,—men of distinguished ability and piety. The Minutes also contain a congratulatory resolution to the Right Hon. W. E. Gladstone, on his again accepting the Premiership of England. The increase of members that year was 797.

One of the special resolutions passed at the Conference of 1882 was of thanks to those ministers and laymen who had represented their societies at the Ecumenical Conference of 1881. One of their laymen representatives at that assembly, Mr. Edwin Lumby, died in London during the sittings of the Conference. He addressed the meeting at one of its sessions, and his death was recorded at a later one. Raffles and lotteries at bazaars were condemned by resolution at the Conference of 1882. The Rev. Dr. Ward was sent to Australia to visit their societies there, with the view of obtaining accurate information as to the desirability of retaining or transferring them. His report at the ensuing Conference led to the retaining both societies, and appointing the Revs. Enoch Grattan and William Shaw as new ministers, to try to give both a fresh and progressive start. The increase of members throughout their societies, in 1882, was 861.

The Conference of 1883 was occupied by the consideration of the Rev. Dr. Ward's report of his visit to their societies in Australia, the selection and appointment of two ministers in place of those on the stations, and by the appointment of a properly qualified medical missionary for the societies in China. The increase of members was 668. There were no deaths of ministers reported at the Conference of 1883,—an exemption of rare occurrence.

The Methodist New Connexion has a literature of considerable importance and value. The venerable William Cooke, D.D., occupies the foremost place in its catalogue of authors. The Rev. Abraham Scott wrote and published many important works in the early part of this century; and the Revs. Thomas Allin, and James Stacey, D.D., have published some books that will live.

The total number of members in Society in 1883 was 29,299, the Canadian branch being separated.

The Bible Christians.

THIS section of the Methodist family was originated by William O'Bryan, a Cornish Methodist local preacher, who was born at Gunwen, Luxillian, 6th February, 1778. He was converted amongst the Methodists in 1795, at the age of eighteen, and soon afterwards began to preach. In 1804 he had a desire to enter the Methodist ministry, but no preacher took him by the hand in that direction; yet as a local preacher he soon became extensively useful and popular. In 1809, he took the appointments of the circuit minister during a visit he paid to Yorkshire, and in that work he was so much blessed and encouraged, that he commenced Methodist services in several neglected villages, and was the means of gathering into Society a considerable number of members. These increased in proportion to the wider sphere of his labours; but instead of encouraging him in this pioneering evangelistic work, the preachers opposed him, and desired him to keep to his own circuit plan appointments. Learning that there were many villages eastward of his residence destitute of Gospel preaching, he devoted much of his time and most of his evenings to preaching in those places. In this work he had the two-fold satisfaction of his own convictions that he was doing right, and the evidence of the blessing of God constantly accompanying his efforts to do good. Converts multiplied rapidly, but the stationed ministers did not care to recognise those converts; and because he persisted in his voluntary and unpaid services as evangelist, in November, 1810, he was formally excluded from membership in the Methodist society, in the chapel of which he had given the freehold land,—the only charge against him being his irregular attempts to save souls.

Not discouraged by this action of the circuit minister, in the true spirit of a Christian missionary he went, more zealously than ever, to the places where he had already gathered members, or they would have been forsaken; and into other villages beyond, where no Methodist preacher had been, and where the Gospel was most needed, as Mr. Wesley had himself directed. Mrs. O'Bryan, who possessed an excellent gift in prayer, began to hold meetings near home, whilst her husband went to distant places; multitudes flocked to hear her, and were much profited. Scores of persons were converted in about four years, and yet no regular minister would take charge of them. In July, 1814, the Rev. Francis Collier, the Methodist Superintendent of the Bodmin Circuit, desired the co-operation of Mr. O'Bryan, and for a time they laboured in harmony; but on learning that there were fourteen parishes in East Cornwall and West Devon in which there was no evangelical preaching, he began to preach there also, and a blessed work began in several places. In the summer of 1815, the Methodist preacher endeavoured to persuade him to discontinue his itinerant labours outside the circuit, but that advice he could not follow without neglecting hundreds of his converts, and violating his own conscience. In June, 1815, the preacher met Mr. O'Bryan's class, for their quarterly tickets, in his absence, and on leaving the place, St. Blazey, no ticket was left for Mr. O'Bryan, which act excluded him from membership in the Methodist society. The people were with Mr. O'Bryan, and they urged him to continue his labours as he had done for six years without any stipend. At the quarterly meeting held in September, 1815, his case was fully considered, and the preacher in charge, Mr. Banwell, said he would not preach in any house where Mr. O'Bryan preached. Thus all the overtures of the people were unavailing; the preachers determined he must submit to confine his labours to his own circuit, or be excluded from their society. It would not be possible to describe the benefit of his labours up till that time, and to discontinue them he could not. He had no intention of forming a separate society; but the subject came before him in a manner so urgent and pressing, that on Monday, 9th October, 1815, after preaching to quite a multitude of people at Lake, in Shebbear, at the end of a third service, he desired those who desired to meet him in class, and form a society, to give in their names. Twenty-two names were then entered, including Mr. and Mrs. Thorne and their five children, at whose house the meeting was held. These people were not acquainted with the opposition Mr. O'Bryan had met with from the preachers, or they would have been more determined than they were to secure pastoral oversight. He had given up a good business that he might devote himself to preaching the Gospel; he desired only a maintenance for his family, which the people were willing to give him, and with the right hand of fellowship from the preachers he would have been content. The latter being refused to him, he was compelled to take care of the converts God had given him; and when it became known what unkindness the preachers had manifested, his course of action was made clear to him. The formation of the first society under such favourable circumstances greatly encouraged the evangelist to proceed with his work. Invitations to preach came to him from places around in such numbers, that to keep pace with them he had to travel much, and preach daily, sometimes twice, and on Sundays three and four times. The Wesleyan minister, George Banwell, encouraged the circulation of false and slanderous reports against Mr. O'Bryan, but the work was not hindered in his hands. Mrs. O'Bryan gave up her shop, and settled at Holsworthy, at which place, and in their house, on 1st January, 1816, the first quarterly meeting of the new Society was held, when the number of adherents, members in Society, was 237. Although the hand of God was so manifestly in the work, a spirit of persecution arose, even at Holsworthy, but they were encouraged by the happy conversions which attended almost every service. Amongst the first members of the infant Society were members of the families of Thorne, Rattenbury, Reed, Courtice, Cottles, and others. James Thorne, one of the first members, became a pillar of strength in the Society for above half-a-century; in March, 1815, James Thorne gave himself up to itinerate as a minister, by which means the people had fortnightly instead of monthly services. In April, when the second quarterly meeting was held, the members had increased to 412, and three months later they were 496. A third itinerant, John Ham, was employed, and the people cheerfully gave money for their support. By the time the first year had expired, 567 members were in church-fellowship. This was followed by an extraordinary love-feast, and an almost all-night prayer-meeting, during which about fifty persons were converted, and several were sanctified.

Hitherto the meetings of the Society had been held in dwelling-houses or barns; but a drunken clergyman being appointed to the parish of Shebbear, where the Thorne family resided, they were obliged to absent themselves from the church, and they built for the new Society their first chapel, which was opened 29th May, 1818. That was the first Nonconformist place of religious worship built in that district. During that year three circuits had been formed, having six itinerant preachers, and a membership of 1146 persons. At Lake, Shebbear, a Tract Society was formed, and the first Sunday school in the denomination commenced in July, 1818. The work spread on every side, and great was the joy of those engaged in it, although various kinds of opposition and coercion were vigorously tried in several localities. Soon afterwards the Rules of the Societies were published, with an account of Mr. O'Bryan's separation from the Methodists.

The rapidity with which the work spread made it desirable to take united counsel, and to survey the whole field of operation. The first Conference was held at Baddash, Launceston, and continued from 17th to 26th August, 1819. Twelve itinerant preachers were present; Mr. O'Bryan presided, and James Thorne was secretary. A Deed-Poll for securing chapels was read and adopted, and women-preaching was freely discussed and unanimously approved of; James Thorne was received into full connexion, and the Minutes report 12 circuits, 27 preachers, 13 males, and 14 females.

The work had hitherto been confined to parts of Cornwall and Devon most destitute of religious privileges. In 1820 it spread into Kent, and a prosperous society was commenced at Chatham. At the second Conference there were nineteen male itinerant preachers and nineteen females, and six others in full connexion. The stipend of the preachers was fixed at twelve pounds per annum, with house rent, coals, and candles found, and six pounds yearly for children. In 1821, at the third Conference, eighteen circuits were established, and eighteen female itinerant preachers were employed, one in nearly every circuit, so acceptable were their public services amongst the class of people they addressed: they had then twenty-seven male preachers. At that Conference, the Itinerant Preachers' Annuitant Society was formed, by their payment of £1 each per annum for the relief of widows and worn-out preachers who were members. A Missionary Society was formed that year, with a working committee of three preachers and four laymen; Messrs. O'Bryan and James Thorne made a tour over the societies on behalf of their missionary operations, which yielded £17 to the funds. In 1821 one of the female preachers visited London, and made a deep impression on the congregations she addressed. This was followed by the establishment of a society in London before the end of 1822; but it was accompanied by the trial and imprisonment of the preacher for no other crime than preaching the Gospel out of doors. That act only intensified the interest of the people in the preacher, and greatly strengthened the cause, so that at the end of the year, fifty-seven members were in the London society. At the Conference of 1822, an Address to the Societies was agreed upon, and they denominated themselves "Arminian Bible Christians." A new society was commenced at Brighton that year.

The fifth Conference was held at Stoke-Damarel, in July, 1823, at which the Rules of the Preachers' Fund Society were agreed upon, and a Chapel Trust-Deed also. The itinerant preachers were—males, 35; females, 21; members in Society, 5050; with 27 circuits in six districts. A magazine and hymn-book were published; Samuel Thorne was appointed book-steward, and Mr. O'Bryan and James Thorne had a roving commission to pay apostolic visits to the societies. In 1824, James Thorne, with three assistants, came to London to re-invigorate the cause there; yearly district meetings were appointed to be held, at which preachers and a steward from each society were to attend. The Book-room was fixed at Stoke-Damarel, with Samuel Thorne as steward. The members that year were 6200; and the collection for missions, £210.

At the seventh Conference, 1825, four lay representatives were present with the preachers; and acting on a recommendation sent by the London Society, the persons who should compose the leaders, local preachers, quarterly, and district meetings were determined upon, and a general Chapel Fund was established. The societies were increasing, and encouragement was given to open-air services, which from the first had been much resorted to. The finances were unequal to the demands, and the Conference reduced the allowance for each preacher's wife by ten shillings per quarter; whilst the female preachers were admitted to membership in the Preachers' Fund Society, on paying ten shillings per year.

In 1826, the members were reported at 6433; the preachers were 88, including 27 females; and the Chapel Fund yielded £55, 11s. The work continued to prosper, and 1621 were added to the membership in 1827; but the payments to the preachers were so small that only few could marry on such small stipends.

The Conference of 1828 was memorable as the first which was composed of "ministers and representatives of the people denominated Bible Christians," the word Arminian having been dropped from their name. The authority of the Conference was fully considered, and resolutions passed limiting the control of Mr. O'Bryan, who, up to the Conference of 1827, had exercised a kind of supreme authority; he had presided at nine Conferences.

At the Conference of 1829, Mr. O'Bryan, not agreeing with the action of the Financial Committee, separated himself from the main body of his brethren. He attended the first sitting of the Conference; but finding that there was opposition to what he desired, he rose and said, "I will do no more business with you. I adjourn this Conference to Liskeard next Monday." After his departure, twenty-six itinerant preachers, three lay representatives, twenty-two local preachers and friends—fifty-one in all, being nearly all who were present—signed a paper signifying their satisfaction with the conduct of the Finance Committee; after which the Conference proceeded with the usual business, Andrew Cory being elected president, and James Thorne secretary. This disruption was a source of much pain to the minds of many, and caused a considerable decline in the membership; but as the brethren were united, an increase was reported in 1831, and again in 1833. From that time the number of female itinerant preachers was steadily reduced, and for about ten years they remained at only ten or eleven, the members in Society showing a gratifying yearly increase. This was the more remarkable, seeing the extremely straitened financial condition of the circuits; but the preachers met the case nobly, and out of their scanty pittance, cheerfully gave up thirty shillings, and their wives a pound, yearly. This act of self-denial was continued during the years 1830 and 1831.

A society having been commenced in Canada and Prince Edward Island, seventy-seven members were reported to the Conference of 1833 from that country.

In 1835, those members who had seceded with Mr. O'Bryan sought re-union with their brethren; and when the breach was healed, the Conference gave Mr. O'Bryan £85, and out of their very limited means voted him the sum of £20 a-year for life. He afterwards went to America, was much respected, and died there, 8th January, 1868.

The healing of the breach was followed by a large increase of members: fully 2761 additions were reported at the Conference of 1836, and a committee was appointed to arrange for an increase of the stipends of the preachers. At the Conference of 1837, a new and comprehensive scale, to meet every case of the preachers and their families, was agreed upon. The twenty-first Conference, 1839, was the first to report an analysis of the condition of the Connexion, when there were—Chapels, 272; local preachers, 813; members, 11,606, with those on trial; Sunday scholars, 7814; teachers, 1780; itinerant preachers, 95, including 11 females; receipts for missions, £701. The prospect was very cheering.

In 1843, a committee was appointed to guard the privileges of the societies. In 1844, the word "stations" was changed for "circuits"; Home Missions were promoted; a Total Abstinence Society commenced; and a Benefit Society. Steps were taken for the insurance of the chapels in case of fire.

In 1850, two preachers, James Way and James Rowe, were sent to Australia to commence a Bible Christian mission in the southern part of that continent. Other missionaries followed them there in 1853. That mission has been a great blessing to the people there, and a great success as a mission. Three missionaries were sent out to

America in 1851, but their efforts were not successful. The Conference of 1850 was composed of an equal number of ministers and laymen—sixty-two; and it was there agreed that every fifth year the Conference should consist of equal numbers. Recently a permissive rule was made for equal numbers to meet yearly. All the Conferences previous to the year 1852 were held in Cornwall or Devonshire, but it was that year held at Southsea, Portsmouth. It has since been held at Bristol, at Newport, Isle of Wight, and in London.

The Bible Christians having had considerable prosperity, it was determined by the Conference of 1855 that the societies in Canada and Prince Edward Island should be united, and together form a Conference of their own, affiliated to that in England. These terms were accepted, and that relationship was maintained for nearly thirty years. Owing to the general desire for union amongst the various Methodist bodies in Canada, the Bible Christians sent a deputation to the Conference of 1883, asking and urging for permission to unite with their brethren; but the Conference did not give the permission asked, desiring further information before doing so, although it was stated that 2462 of their Canadian members were for the union, with only 988 against. On the return of the deputation to that country, the adjourned Canadian Conference met, and resolved to join the Union without the consent of their brethren in England; so that in Canada the happy fact is announced, that in the summer of 1884 all the branches of the Methodist family will be united in one great ecclesiastical community, as the Methodist Church of Canada, the largest church in the Dominion.

The subject of union had been previously considered at several Conferences; at that of 1866, proposals were made for the union of the Bible Christians with the Methodist New Connexion, but there was so much timidity manifested, and so little faith and courage,—although there were many evidences that the movement was indicated by divine Providence,—that no forward action was taken.

The Conference of 1867 was memorable as that at which arrangements were made for commemorating the Jubilee of the Connexion. It was resolved to raise a fund for the purpose of removing some debts, but more especially to give a new start to several departments. The scheme included the erection of a Jubilee Chapel in London, the establishment of a Book-room and Missionary Society in the Metropolis, and other purposes. This Special Fund was distributed during the Jubilee Year, 1868, in the following manner, the total sum raised being £3300:—Towards the New Chapel in London, £500; to the Preachers' Fund, £650; to the Missionary Society, £600: to the Chapel Loan Fund, £1200; to the Adelaide Chapel, £200; to the Shebbear School, £150; the preachers' stipends were raised to £54 per annum, unmarried men and probationers to £50. In 1869, the Book-room was removed from Shebbear to London; the venerable James Thorne was thanked for his forty years' service as Editor and Book-steward, and the Rev. F. W. Bourne appointed his successor in those offices, which he has filled with much credit to himself, and benefit to the Connexion. A small financial testimonial was raised for Mr. Thorne,—far too small for the value of his services; but in 1872 he was called to his higher and more enduring reward. He was a most devoted servant of the cause, and an earnest, godly man. The statistics of the Connexion, presented to the Jubilee Conference in 1868, were as follows:—itinerant preachers, 253; local preachers, 1734; chapels, 784; preaching places, 267; members, 26,327; on trial, 1080; total, 27,407; Sunday-school teachers, 8713; scholars, 42,458.

Since the Jubilee, the Connexion has been making steady progress in numbers, in new chapels and finances. In 1876, the Australian societies were permitted to have a conditional Conference of their own. In 1880, they desired permission to unite with other Methodist bodies in Australia; the project was not then encouraged. Since then the Rev. F. W. Bourne has been sent by the English Conference to both Australia and Canada, to obtain fuller information respecting both those branches of their Connexion: and as Canada has now joined the general union in the Dominion, there are many reasons which will lead to the same action in Australia. It is an act of expediency which will be better for the Colonists, although such diminution of the total membership of the Connexion is not favourably received in England.

The Connexional School, which had for many years existed at Shebbear in Devonshire, was enlarged in 1876 and placed on a broader basis, was ordered to be called a College in future, and was to include the training of young men for the ministry. In 1877, the Conference representation was enlarged, so as to permit an equal number of ministers and laymen to attend every Conference, but every fifth year they must be equal.

The Conference of 1879 was memorable for the number of fraternal deputations which were permitted to visit and address the assembly. They were from the Wesleyan Methodists, the New Connexion, the Methodist Free Churches, and Primitive Methodists. The same happy and pleasant episodes have been accepted and welcomed at subsequent assemblies; these are taken as indicating a desire for union in some form at no distant period.

The sixty-fifth annual Conference was held at Exeter, in July, 1883. There were present 126 preachers and laymen, and amongst the preachers were two of more than ordinary interest,—the Rev. James Rowe, one of the first missionaries to South Australia, and the Rev. W. S. Pascoe, who represented the Canadian Conference for the last time previous to its absorption. The present state of the Bible Christian Connexion will be understood by the following statistics presented to that Assembly: ministers, 307; local preachers, 1920; chapels, 963; preaching places, 184; members, 34,668; on trial, 1108; Sunday-school teachers, 10,250; scholars, 56,911; increase of members during the year, 748. The College at Shebbear was reported to be an educational success, yielding a good financial profit; the trust property of the Connexion had increased during the year by over £16,000. The Book Concern had during the year yielded profits which enabled the Conference to distribute £530 to help the most needy funds. A Thanksgiving Fund was also reported as in process of collection, which was hoped to realise £20,000; and it was stated that more money had been raised for that fund than for any other special object in the Connexion during any one year. It should be noted, that in all probability the return of members in 1884 will be reduced by the separation of the 3450 who have been incorporated in the Methodist Church of Canada.

The doctrines held by the Bible Christians are the same as those of the Wesleyan Methodists, and of the other branches of the Methodist family. In discipline they varied but little; one main point was the regular employment of female preachers as itinerants. These have ceased to form part of their regular ministry. The government of the societies, and the constitution of the Church courts, is almost identical with the other Connexions.

These people have a literature, but it is limited to but few works. The Connexional Magazine, which was commenced in 1821-22, with James Thorne as Assistant Editor, has been maintained with considerable ability and success, and is now in its sixty-third year; for the juveniles, the *Youth's Miscellany*, monthly at one penny, has been well sustained both by the Editor and the readers. There are also a few other books on their catalogue which have commanded large sales, and are still popular and useful. They have a Connexional Hymn-book which yields a profit yearly: and in Biography, they publish a "Life of James Thorne," by his Son; "Life of William M. Bailey," by F. W. Bourne; "The King's Son; or, A Memoir of Billy Bray," by F. W. Bourne; a "Memoir of Mrs. E. Chalcraft," by F. W. Bourne: also, "Lives" of William O'Bryan, their Founder; of Samuel Thorne, Printer; of Mrs. Bendle, and Abraham Bastard. They also publish some Sermons and Pamphlets.

As a community, they possess all the elements requisite for developing a large church, but their great want has been the finances necessary to enable them to undertake new responsibilities when they have presented themselves. The union of this body with that of the New Connexion would be likely to prove beneficial to both, and be a saving of both finances and labour.

Primitive Methodism.

THE Primitive Methodist Connexion has been the most vigorous and the most successful of the Societies. It originated in the county of Stafford, but on the borders of Cheshire; its founders were Hugh Bourne, William Clowes, and other earnest men, who had been associated with the Wesleyan Methodists, but who were unwisely excluded from membership therein for attending and encouraging camp-meetings.

Hugh Bourne was descended from an old Norman family, whose ancestor came to England at the Norman Conquest; his parents were settled in Staffordshire, and were in humble circumstances. His father was a wheelwright, farmer, and timber merchant, but was improvident in his habits. He was born at Stoke-on-Trent, 3rd April, 1772. He was seriously influenced by religious impressions by reading John Wesley's "Sermon on the Trinity," and John Fletcher's "Letter on the Spiritual Manifestation of the Sons of God." His conversion took place in his father's house at Bemersley, in the year 1799, when he was about twenty-seven years of age. He at once became an active and useful member of the Methodist Society.

William Clowes was born at Burslem, 12th March, 1780. His mother was the daughter of Aaron Wedgwood, a talented potter in that locality, and William was brought up in that business. He was converted through attending a Methodist love-feast and prayer-meeting, in January, 1805, and joined the society.

Soon afterwards, both Mr. Bourne and Mr. Clowes read stirring accounts in the *Methodist Magazine* of the camp-meetings held in America, and especially were they impressed by the reading of Joshua Marsden's Narrative of his Mission to Nova Scotia. The minds of both were deeply impressed by those narratives, and the feeling was intensified shortly afterwards by the arrival in England of Lorenzo Dow, who conducted camp-meetings in Staffordshire, which multitudes attended. Mr. Bourne heard Mr. Dow's last sermon there, and purchased of him two pamphlets, one on "How to Hold a Camp-meeting;" the other, "A Defence of Camp-meetings." The prayerful reading of these works awakened new desires and purposes in his mind, and ultimately led to the holding of the first camp-meeting of an entirely English character, which took place at Mow Cop, 31st May, 1807. So great was the interest awakened by that service, that four preaching stands had to be sustained, and thousands of people were present and crowded each of them. The success was complete; the people were delighted; and so much good was done, that a second camp-meeting was held on 18th July, and a third on 22nd August.

The Wesleyan Conference of 1807 disclaimed all connection with those meetings, and in consequence of that decision, the superintendent preacher in the Burslem circuit called a meeting at that place to oppose and discourage camp-meetings in the name of the Conference. Soon after that meeting, the August Camp-meeting was held, which was so great a success, and God's presence was so manifestly with the meeting, that encouraged thereby, the people disregarded the order of the Conference, preferring rather the blessing of God. For giving encouragement to those out-door services, the Rev. John Riles, a good man himself, but in compliance with the order of his Conference, on 22nd June, 1808, expelled Hugh Bourne from membership in the Methodist society, without any trial, without any charge being brought against him, and without his being present at the meeting. William Clowes, who had been a Methodist class-leader and local preacher, was also expelled in 1810, without any trial; but he had taken an active part in the camp-meetings. These meetings were so much blessed to the people who attended them, that others soon followed in places around, and all of them were so successful, that a considerable number of persons were converted at them, and it became a serious question how best to take care of those converts. New preaching places were opened, and ten brethren who had assisted at the meetings gave their names as lay-preachers, to visit and preach at those places.

The camp-meetings were held for a twofold purpose: first, for the spiritual results which attended them, for many souls were saved through them; secondly, as a counteracting influence to the revelry of the festivals known as the wakes, when most of the people thought of nothing else but eating, drinking, amusements, and almost every kind of sensual indulgence. The motives which prompted their being held were similar to those which prompted Mr. Wesley to encourage and join in holding watch-night services, first amongst the Kingswood colliers, and then in other places. In the light of experience, it is impossible justly to blame the brothers Hugh and James Bourne, and William Clowes, for the part they took in sustaining those out-door services, and in the efforts they made to take care of those persons whose spiritual interests required immediate and prayerful attention. To have neglected them would have been unkind and culpable. How best to accomplish the object was a matter of much prayer and consideration; and in 1809 a plan was drawn out on which the names of nine places were recorded, and the following persons volunteered to hold preaching services there,—namely, Hugh Bourne, James Bourne, T. Cotton, W. Maxfield, T. White, T. Knight, W. Alcock, and W. Turner.

All the efforts made to induce the Methodist preacher at Burslem—Jonathan Edmondson—to recognise these converts as members of their society having failed, they were under the necessity for self-protection to take action of a decisive character; and—no other way being open to them—they formed themselves into a Society, at Standley, March, 1810, for the proper and regular holding of religious services, and the brothers Hugh and James Bourne undertook the charge of them as a separate society. By the summer of 1810, the work had spread into Cheshire and Derbyshire, and on Sunday, 3rd June, 1810, the fourth camp-meeting was held; William Clowes was there and took part in the services. Ostensibly for that act, his name was left off the Methodist class-paper and dropped from the local preacher's plan; thus, without any charge, or even the form of a trial, he was excluded by John Aikenhead from membership in Methodism. That did not discourage him nor hinder the work; for invitations to preach in neglected villages and towns were sent to him in such numbers, that he was never unoccupied in the evenings or on the Sabbath. When the members of his class remonstrated with the preacher for his conduct, he called attention to the resolution of the Conference as his only defence. Seeing the injustice of the act, most of them left Methodism, and adhered to the society in charge of Mr. Clowes. At that time, Mr. Clowes was earning good wages at his business; but he gave it up, nobly and generously, to become a home missionary on only ten shillings a-week, and left himself free to go and labour wheresoever Providence might call him.

Divine Providence began the work, and the same power directed it in the hands of those who had devoted themselves to carry it on. The members were constantly increasing, and it became evident that organisation must be commenced, though in the most unobtrusive way. The first love-feast was held in Mr. Smith's kitchen at Tunstall, on Good Friday, 1811; there the first Sunday school was opened for the children of their members; the first preaching-room was there built, externally in the form of four cottages; and the first society ticket was issued, 30th May, 1811, the printing of which was paid for by Mr. F. Horsbin, of Ramsor, with the significant text on it, "Concerning this sect, we know that everywhere it is spoken against," Acts xxviii. 22. In July of the same year, it was resolved to collect money in the societies to enable them to pay the salaries and expenses of the two missionaries, Messrs. Clowes and Crawford, and James Steele was appointed the first circuit steward, with 200 members in church-fellowship.

Another important step in advance was taken early in the following year. A meeting was held on 13th February, 1812, when a report was made of the progress of the work. A Plan of the Preaching Services was drawn up, which contained the names of twenty-three preachers and thirty-four places for conducting services, some of them in the four counties of Staffordshire, Cheshire, Derbyshire, and Lancashire. At that meeting the name PRIMITIVE METHODIST was chosen as their designation. Quarter Day meetings for business were resolved upon, and the CONNEXION FORMED.

Rules for the regulation of the societies having been drawn up with care, they were submitted to the separate societies for their consideration ; and their reports having been received, at a meeting held on 3rd January, 1814, the Rules were finally determined and adopted. At a meeting held at Belper, in Derbyshire, the same year, where a society was formed, so great was the interest awakened by the services held, and so much good had been done to the people, that some of the congregations did not break up till a late hour at night. On their way home their happiness was so great, they walked along singing aloud their favourite hymns, which led the villagers to give them the name of RANTERS, a designation by which they were long known in the provinces. At Belper, so manifest were the good effects on the minds and habits of the inhabitants, that Mr. Strutt, a wealthy manufacturer in the locality, sold them a piece of land on which to build a chapel, at the nominal cost of one shilling a-yard. Thus encouraged, the work prospered and spread to other places ; and in 1816, Derby became the head of a new circuit. Up to that time all the societies in the Connexion formed only one circuit. In the summer of 1816, a large camp-meeting was held at Mercaston, Derbyshire, at which people from Derby and Nottingham attended. The meeting was conducted on the plan laid down by Joshua Marsden, Methodist missionary. During the same years the members increased so rapidly that Nottingham was formed into a separate circuit : and from that centre the work spread, early in 1817, into Lincolnshire and Rutlandshire, and in 1818 it was commenced in Leicestershire.

It may be helpful to the reader to summarise the facts embraced in the origin and formation of the Connexion :—

1807, *May* 31.—The first camp-meeting held.
 „ *July* 18.—The second camp-meeting held.
 „ *August* 22.—The third camp-meeting held.
1808, *June* 22.—Hugh Bourne expelled from the Methodist Society by John Riles.

1809.—The first Circuit Plan prepared ; had eight preachers' names.

1810, *March* 10.—The first society formed at Standley, because Jonathan Edmondson, Methodist preacher, refused to recognise the members; Hugh Bourne and James Bourne took charge of the society.

„ *June* 3.—William Clowes expelled from the Methodist Society by John Aikenhead ; his name being dropped from the class paper and the local preachers' plan.

1811, *Good Friday.*—First love-feast held at Tunstall ; first Sunday school opened there ; and first preaching-room erected.

„ *May* 30.—First society ticket issued.

„ *July* 26.—First collection made in classes.

„ *July* 26.—James Steele appointed first circuit-steward.

1812, *February* 23.—The name—"Primitive Methodist Connexion"—chosen.

1814, *January* 3.—Rules of the Society adopted and published.

„ —The name "Ranter" first applied to the members at Belper.

The Connexion extended rapidly. In 1818 a Magazine was commenced, which appeared quarterly, and was edited by a member at Leicester; but in 1819 it began to be issued monthly, and has been so continued ever since. Hugh Bourne took charge of the press, and was the Connexional Editor till the year 1843, when John Flesher was appointed. He commenced a new series of the Magazine, and it was then resolved to elect a new editor, or re-elect the former one every five years. The press has been a great power in the Connexion, and the monthly Magazine has since been enlarged and improved so much, that it is now one of the cheapest and best illustrated religious serials in England. The Book-room now issues five monthly magazines and one quarterly review.

Whilst Mr. Bourne was managing the business affairs of the Connexion at Bemersley, aided by his brother James, William Clowes was carrying on his evangelistic labours in the Midland Counties of England, with the abundant blessing of God on his efforts. In 1819, Mr. Clowes opened a new mission at Hull, which was soon made a circuit, and extended its influence nearly to York. During the same year a circuit was formed at Scotter, which included Epworth, the birth-place of the Wesleys, and twenty-seven other places. In the same year John Garner began a new mission at Loughborough. Indeed so rapidly was the cause spreading in all directions, that it became necessary to arrange for a more complete supervision. Accordingly a preliminary meeting was held at Nottingham, in August, 1819, to arrange for a regular annual meeting of representatives of the Connexion, and the first Conference was appointed to be held in the town of Hull. Fifteen persons formed the meeting, and they then established the basis of representation for future Conferences. They resolved that it was desirable to organise a system for the general management of the Connexion, and that it was desirable to establish annual meetings, to be composed of three delegates from each circuit, one only of whom should be a travelling preacher. They were to be chosen by the quarterly boards of each circuit, on the first day of meeting, the proportion of lay delegates to be considered and approved in the meantime by each of the circuits. It thus appears that the preliminary meeting at Nottingham was really a legislative body, as the proposed basis was accepted by the societies, and on that basis the first regular Conference was held in Hull, on the first Tuesday in May, 1820. The statistics presented on that occasion showed as follows: 8 circuits, 48 preachers, 277 local preachers, 7842 members. The fact that this important step had been taken resulted in unprecedented prosperity.

At the second Conference, held 2nd May, 1821, at Tunstall, the members in Society were 16,394, having doubled during the year. At the third Conference, held at Loughborough, the preachers were 152, members 25,218. At the fourth Conference, held at Leeds, in 1823, the preachers were 202, members 29,472. At the fifth Conference, held at Halifax, the Connexion was divided into four districts, each to send nine delegates to Conference, and two official persons, the members being 33,507. In 1829 the returns were: preachers, 228; local preachers, 249; members, 33,720; chapels, 403. In 1830, the returns were: preachers, 240; local preachers, 2719; members, 35,733; chapels, 421. By this time the Connexion was so firmly established, and had so much of the blessing of God resting on its labours, that it was deemed advisable to take steps to secure the property which had been acquired; the possession of 421 chapels and preaching places raised in so short a time, gave certainty to the work. Accordingly a Deed Poll was drawn up and registered in the Court of Chancery, 4th February, 1830, by which the property was permanently secured for the purposes for which it was erected; and based on that Deed, all chapels afterwards to be erected would be preserved to the Connexion. The Deed also extends security to chapels, meeting-houses, schools and school-houses, dwelling-houses, buildings, lands, tenements, and estates, whether freehold, copyhold, or leasehold, secured for the use of the Connexion. The Deed Poll further states, that the doctrines taught and believed by the Primitive Methodists are the same as the doctrines of the Church of England, as set forth by the Rev. John Wesley in his "Notes on the New Testament," and in the first four volumes of Sermons written and published by him for his own societies. The Primitives, from the first beginning of their preaching, have given prominence to the doctrine of a full, free, and present salvation, and they encourage their hearers to expect instantaneous conversion,—"believe and be saved;" look, and live. It was the preaching of this doctrine by a Primitive Methodist preacher, which resulted in the conversion of Pastor C. H. Spurgeon, in one of their small chapels.

When Mr. Clowes, by his untiring energy and zeal, had seen the great prosperity of the work at Hull, and in other parts of Yorkshire, he extended his labours further north into Northumberland, and afterwards into Cumberland. He was a model pioneer missionary, and, reviewed now after the lapse of more than half a-century, his work appears marvellous—fully equal to the labours recorded in the Acts of the Apostles. Having witnessed what had been the results of united efforts in the north of England, the great soul of William Clowes was moved in sympathy for the metropolis; and in 1824 he began to work in London. But he soon found that the people were not so easily moved as were those to whom he had long been accustomed to preach. The wheels of the Gospel chariot moved slowly in the capital of the country; so, discouraged by his first effort here, he accepted an invitation into Cornwall. He there found that the Wesleyans and Bible Christians occupied so much of the country, that he shortly after returned into the north of England, there to witness growing prosperity, and sinners savingly converted to God daily. The cause in

London has since that time been well established, and now there are thirteen circuits in the metropolis, with about 5000 members.

Having glanced at the progress of the Connexion during the first twenty years of its existence, and seen its membership increase from only one member in 1809,—Hugh Bourne,—to 35,733 in 1830, we may appropriately ask with the immortal Wesley, "What hath God wrought?"

Numerous minor details in organisation, in the constitution of the Conference and of the various Church courts, have been introduced during the half century since 1830, when the Deed Poll was executed. These it is not needful here further to allude to. In the meantime, a large and important Foreign Missionary Society has been established, which has about ninety-seven stations in Australia, sixteen in New Zealand, and three in Africa. There has also arisen an extended cause in Canada, with about 9000 members; but these, by union with the other branches of Methodism, have assisted in forming the one Methodist Church of Canada. In that way the parent Society in England loses so many of its own children, but they will be as well cared for as ever in the past.

In 1860, the Jubilee of the Connexion was celebrated. The review of the history and progress made in fifty years supplied themes for rejoicing and gratitude. But these were mingled with thoughts of sorrow and sadness; for on looking over the Deed Poll made in 1830, it was found that not one of the original members whose names were there recorded had survived to commemorate the Jubilee. The last survivor, Mr. James Bourne, the lay-helper of his brother Hugh Bourne, died in January, 1860, half-a-year before the celebration. Hugh Bourne, the founder of the Denomination, had died in October, 1852, aged eighty years. James died in 1860, aged seventy-nine years. "God buries His workmen, but carries on His work," said Charles Wesley, and the remark applied equally to the Primitive Methodists. The Jubilee Conference was held at Tunstall, where the first chapel was built, and there a grand Jubilee Chapel was erected, an honour to the body it represented. The Jubilee services consisted of a Sunday Camp-meeting on 10th June, at which some 10,000 people attended. Love-feasts were held in the evening. On Monday, a Jubilee Sermon was preached by Thomas King, the oldest preacher in service, and in the evening the great meeting was held, and the vast assembly then gathered was overshadowed with the divine presence. A large Jubilee Fund was collected, which greatly aided several agencies needing help.

The Primitive Methodists have established a Superannuated Preachers', Widows', and Orphans' Fund, a General Chapel Fund, an Insurance Company, a Metropolitan Chapel and Schools Building Fund, a Chapel Loan Fund, and four Theological Institutes or Colleges for the training of young ministers. As, however, it was found that more young men were trained in them than were required by the circuits, two of these are discontinued, at least for the present. They have also an efficient Ladies' College at York. A Connexional Sunday-school Union has also been instituted. The Book-room is a large and valuable institution, which owns the copyright of some excellent works; and new, enlarged, and improved Hymn and Tune-books are now in active preparation.

The statistics presented to the Conference in 1883 were as follows: members, 196,480, an increase of 5151; ministers, 1147; local preachers, 15,982; class-leaders, 10,994; Connexional chapels, 4437; other places of worship, 1812; hearers, 572,569; value of church property, £2,812,263, 17s.; debt on property, £1,087,015; Sabbath schools, 4184; teachers, 61,215; scholars, 400,597; scholars who are church members, 28,353; monthly sale of Connexional Magazine, 11,670; Book-room profits, £3915. These are the results of the labours of sixty-three years, since the first Conference was held in 1820. Truly this work is of God.

United Methodist Free Churches.

THE body of Christians represented by this designation is made up of several separated parties from the Wesleyan Methodists. The first of these came out in 1828 and 1829, on account of the dispute which arose at Leeds when an organ was set up in Brunswick Chapel against the wishes of the people, and, as they believed, contrary to the laws of the Connexion. These persons were known for several years as Protestant Methodists, because of their protest against the action of the Conference in supporting the organ erection. Another section, a small one, was known as Arminian Methodists. In 1834-35, another dispute arose at Manchester, out of the action taken by the Rev. Samuel Warren, LL.D., in reference to the establishment of a Theological Institution for the training of young men for the Methodist ministry. In consequence of the legal decisions given against Dr. Warren, he was expelled from the Methodist Connexion at the Sheffield Conference of 1835; and a considerable number of members who sympathised with him, either left voluntarily or were expelled from the Methodist Society. These took the name of "The Wesleyan Methodist Association," and held their first Conference at Manchester in August, 1836, when the Protestant Methodists united with them, and they formed a Connexion, but presented no statistics, not having had time for organisation. Dr. Warren presided, and Matthew Johnson was secretary. The second Conference was held at Liverpool in

1837, James Livesey presiding, when the Arminian Methodists united with them, and they unitedly numbered 21,275 members. At that Conference a Home Mission and Connexional Fund and a Book-room were established, and a Connexional Magazine commenced. In 1838, some small Churches in Jamaica, the Independent Methodists of North Wales, and a small Church in Tasmania amalgamated, when the membership reached 26,521.

The year 1839 being the centenary year of Methodism, a Thank-offering Fund was raised to assist in the formation of several Connexional agencies, to promote Sunday schools and Foreign Missions. In 1840 the Foundation Deed of the Connexion was adopted. In 1841 a Chapel Relief Fund and a Preachers' Annuitant Society were commenced, the Rev. Robert Eckett being president, he having been the able advocate and defender of the Connexion from its origin. At that Conference 99 preachers were itinerating amongst 26,591 members. As the wants of the Connexion presented themselves, year by year, they were met and provided for as far as possible. In 1842 a Preachers' Children's Fund was established; and, in 1843, a Beneficent Fund for the temporary assistance of preachers; and a Committee of Privileges was appointed to watch over the interests of the Connexion. In 1845 the Thank-offering Fund, which had realised £3959, was distributed to aid four of the Connexional Agencies—namely, itinerant preachers, local preachers, Sunday schools, and missions.

In 1846 the Rev. Robert Eckett published a pamphlet, "An Exposition of the Laws of Conference Methodism," in justification of the origin of their Connexion, for which he had the thanks of the Conference; and in 1849 he was again thanked for exposing the misrepresentations in the Jubilee volume of the Methodist New Connexion. For two or three years, the societies suffered decrease owing to their taking part in the agitations in the parent Society, to controversy and emigration. In 1854 the Conference expressed a hope for union with some, at least, of those who had left the Methodist Society in 1849-50, who were then forming a separate body, known as "Wesleyan Reformers." In 1855 a committee of twelve from both parties was chosen to consider terms of union. In 1857 the Association reported 110 preachers and 39,986 members.

The Conference of 1857 was the twenty-second of the Wesleyan Methodist Association, and the first of the United Methodist Free Churches, which designation had been agreed upon after much careful deliberation. They were called churches because they believed that each society was a complete church in itself, according to the New Testament usage. They were Methodist Churches because the members had been brought up in Methodism, and they held, believed, and taught the doctrines set forth by John Wesley. They were United Methodists, because they had, in the basis of union agreed upon, the freedom of Congregationalism with the cohesion of Methodism: their organisation combines the best elements of Congregationalism and Connexionalism. They were Free Churches because they had the utmost freedom of representation in their Church courts. The Conference—or Annual Assembly, as they designate their yearly gatherings—may consist of either ministers or laymen, as the separate churches may select or appoint. After the experience of over a quarter of a century since the amalgamation, it is found that ministers usually preponderate, though the average has shown that the Assembly is composed of about an equal number of ministers and laymen. In 1859, the total ministers were 163, members 50,133.

In 1858, the circuits were arranged in districts, and district-meetings were ordered to be held. In 1859 a new Hymn-book was resolved upon, and the Revs. James Everett and Matthew Baxter appointed to the work. The same year the Foundation Deed was altered so as to allow of a minister remaining more than three years in any circuit or church. Subject to annual appointments, under the altered rule, a minister may serve the same church ten or twenty, or more years in succession. No evil results have arisen in consequence of the liberty thus secured. In 1860, a Foreign Missionary Committee was appointed; and also an Educational Committee to prepare a plan for the training of young men for the ministry. The Assembly of 1862 was saddened by the sudden death of the Rev. Robert Eckett; and it refused its consent for their Australian churches receiving State aid. In 1864, a General Missionary Secretary was appointed, and a Mission opened in China, which has been of very slow growth. In the following year, it was resolved to hold an annual missionary meeting in Exeter Hall, and those meetings have been very successful. In 1865, the new Reference Chapel Deed was adopted. In 1867, great efforts were made to establish a Chapel Loan Fund of £10,000. In 1873, the Rev. Edward Boaden was appointed the official secretary of that fund and two other funds. At the Assembly of 1883, it was reported that the £10,000 had circulated once, by which debts on chapels had been reduced £26,000, and £1316 annually saved in interest. In 1872, the Theological Training Institute was commenced, with the Rev. Thomas Hacking as tutor. He was succeeded in that office by the Rev. Anthony Holliday. In 1875, a Home Mission Chapel Extension Fund of £10,000 was inaugurated; and an educational establishment for sons of ministers and laymen in their churches resolved upon; this was called Ashville College (opened in 1874), and it has since had to be enlarged. In 1876, the Connexional returns were: preachers, 350, local preachers, 3435 ; class-leaders, 4341 ; members, 71,317 ; chapels, 1316 ; Sunday schools, 1277 ; teachers, 26,003 ; scholars, 176,592. In 1883, the returns were: preachers, 391 ; local preachers, 3417 ; class-leaders, 4128 ; members, 75,577 ; chapels, 1357 ; Sunday schools, 1352 ; teachers, 26,851 ; scholars, 195,681.

The Foreign Missions of the Connexion are represented by 29 circuits in Australia, 3 in China, 2 in East Africa, 9 in Jamaica, 12 in New Zealand, and 5 in West Africa; with a total membership on foreign stations of 8049, and 53 missionaries. The missionary income in 1883 for Home and Foreign Missions was £11,295, besides which £7250 was raised and expended on foreign stations, the total being £19,311 received.

The Book Committee possess a valuable stock of saleable works, besides the Hymn-book, and they hold some useful copyrights, including the biographies written by Mr. Everett. The capital fund of the Book-room, as reported at the Conference of 1883, was £5897. The profits realised in 1883 were £941, which indicates a prosperous condition.

CHARACTERISTIC SKETCHES
OF
METHODIST PREACHERS.

John Wesley, A.M., Founder of Methodism.

[*Born*, 1703: *Entered the Ministry*, 1725: *Died*, 1791.]

ONE of the most remarkable men whose names will live in English history, was John Wesley, the Founder of Methodism. Around his name clusters the greater part of the interest which in the eyes of the world in general attaches to the whole Wesley family. It is chiefly because the system of Methodism, in the order of divine Providence, was originated and carried on by him during his long life, that the fame of the family has been extended, till it has reached the uttermost parts of the earth. His biographers have been numerous: apart from various minor publications devoted to his life, work, and character, twenty-eight separate memoirs of his life have been read by the present writer, that all the leading facts of his career may be gathered up and concentrated in the briefest possible form. Mr. Wesley's Journals have been examined throughout, some portions by the original manuscript, from which hitherto only extracts have been published. More than one hundred original autograph—and mostly unpublished—letters have been read for additional information. From these several sources many new facts have been obtained respecting John Wesley.

Epworth, in Lincolnshire, is said to be the place of his birth; and the time is reported to have been 17th June, 1703. The day was changed to 28th June when the new style was introduced. Owing to the burning of the parish registers in 1709, no record exists to prove either the date of his birth or baptism. Previous to his being ordained deacon in 1725, and priest in 1728, it was required by the Bishop of Oxford that a certificate of his age be produced. From a letter of his father's, we learn that such a document was sent by him to Oxford in 1725; and another in 1728: the latter certificate is as follows:—

> "Epworth, 23rd *August*, 1728.
>
> "John Wesley, M.A., Fellow of Lincoln College, was twenty-five years old the 17th of June last, having been baptised a few hours after his birth by me.
>
> "Samuel Wesley, *Rector of Epworth.*"

It will be observed that his father does not mention either the place or time of his birth, but only his age last birthday.

There is a tradition still preserved in the family, that he was baptised by the name of John Benjamin, after two of his brothers who died in infancy a few years previously. The second name was never used by the family; and he was the only child out of the nineteen who had two Christian names given at baptism. The desire of his mother was gratified by so naming him; and by mutual consent he was known at home as John, though during the whole of his early years he was called by his parents, and his brothers and sisters, either Jack or Jacky.

Shortly before John Wesley was born, his mother commenced that systematic course of instruction which has made her memorable as a most successful educator of the young. In 1708, when just five years old, John commenced his educational career under his mother's direction; and, with his father's assistance, qualified himself for admission into the Charterhouse School, London. In 1709, on February 9th, the rectory-house at Epworth was entirely burnt down, and by the interposition of divine Providence, at the age of nearly six, John was rescued from immediate death by one man leaping on the shoulders of others, and lifting him out of his bedroom window, only a few minutes before the burning roof fell in. This remarkable deliverance is commemorated on two or three of his portraits, and in a large painting by the late Mr. Parker of Newcastle. The artist in the latter instance has by mistake placed Epworth Church on the right of the rectory house; it should have been on the left. Many times during his long life Mr. Wesley referred to his narrow escape from death by quoting the Scripture passage, "Is not this a brand plucked out of the burning?"

It is worthy of note, how often, and in what various ways, Mr. Wesley was, during his long life, delivered from peril and death. His marvellous escape from the burning rectory-house made a deep impression on the mind of his mother, who resolved to pay special attention to his moral and religious training, and to watch the designs of divine Providence concerning him. This fact she names under date of 17th May, 1711, in her manuscript meditations. The effect of this special care was soon seen, and it induced so much seriousness in the boy, that he was admitted by his father to partake of the Lord's Supper, in Epworth Church, in 1711, when he was only eight years old.

He did not escape the usual ailments of children, and in April, 1712, he had the small-pox, with four of his sisters; of this his mother said in a letter to his father, "Jack bore his disease bravely, like a man, and, indeed, a Christian, without any complaint."

In 1714, he was sent from home to the Charterhouse School, in London, and although only eleven years old, it is an undoubted fact, that from that early age, and for seventy-six years following, he hardly ever knew what home was; his whole career was one of ceaseless activity and work; excepting the two years he was curate to his father at Epworth, he had no permanent home. Work day by day and every day was his lot, from the time he left home to go to school. At the Charterhouse School he soon attained proficiency in classical and other learning, and during his residence there he gave evidence of his disposition to organise, instruct, and direct, which developed such wonderful results in after years. In 1719, his elder brother, Samuel, then an usher in the Westminster School, assisted John in his classical studies; and writing home to his father he said, "My brother Jack gives you no manner of discouragement for breeding your third son (Charles) a scholar." In a later letter he added, "Jack is with me, a brave boy, learning Hebrew as fast as he can." His success in acquiring knowledge opened his way to the university, and in 1720 he was elected to Christ Church, Oxford, where, at the age of seventeen, he commenced that career of usefulness and learning which terminated only with his life. His letters home to his sisters at that period, and to others, indicate that he was a youth gay and sprightly, with a turn for wit and humour, and occasionally satire.

In a letter he wrote to his mother, when he was twenty-one, he manifested his ambition for acquiring wider knowledge, and asked that he might accompany her on a visit to London; but neither of them went at that time; there was more serious occupation for him at Oxford. He was only twenty-two when, on 19th September, 1725, after most careful and prayerful preparation, he was ordained deacon by Dr. John Potter, Bishop of Oxford. On 17th March, 1726, his success in study, his excellent scholarship, and his efficiency as a teacher in the University, recommended him for election to his first University distinction; on that day he was chosen a Fellow of Lincoln College, to the great delight of his parents and friends. He was then extremely orderly, systematic, and methodical; and, aiming at higher attainments, he drew up a scheme of studies, which, for some years, guided his mental path. On 7th November, 1726, he was chosen Greek Lecturer and Moderator of the classes at Oxford—a singular mark of esteem and confidence in his ability.

On 15th February, 1727, he took his degree of Master of Arts.

In August, 1727, being in deacon's orders, he became his father's curate, taking charge chiefly of the parish of Wroote, with occasional visits to Epworth.

During the summer of 1728, he returned to Oxford; and on Sunday, 22nd September, he was ordained priest by Bishop Potter, and immediately afterwards returned to Lincolnshire.

About the year 1729, when John Wesley was a Fellow of Lincoln College, he travelled many miles to visit an eminent Christian, who, in the course of conversation, said to him: "Sir, you wish to serve God and go to heaven; remember that you cannot serve Him alone; you must, therefore, either find companions or make them,—the Bible knows nothing of solitary religion." In making this record, Henry Moore, his biographer, says he never forgot that advice, and, on his return to the University, he at once spoke to his brother, and to Messrs.

Morgan, Hervey, Whitefield, and others, and thus began the meetings which led to their being first called Methodists.

On 16th June, 1729, he again visited Oxford; and on 22nd November he settled himself there and began to take pupils, the remuneration from which greatly assisted him in his work. In November, the same year, John and Charles Wesley, Mr. Morgan, and Mr. Kirkman commenced that systematic course of religious life which induced other young Oxonians to designate them "Methodists." This was the first origin of the Society so called.

The Wesleys began to visit the prisoners in the castle and the sick poor in Oxford in 1730, a duty and privilege which they continued in London, Bristol, and elsewhere nearly sixty years. The severe studies and discipline the brothers Wesley imposed upon themselves induced illness in John, which his mother attributed mainly to his wearing his hair flowing over his shoulders in natural curls. This practice he defended, and continued to wear his hair in that manner for many years afterwards. All his early portraits show his long flowing hair in curls; even after he was sixty years old, it was still his adornment.

The rector of Epworth, whilst on a visit to London, 5th January, 1732, ran down to Oxford to learn from personal inquiry "what his sons were doing." Writing to Mrs. Wesley at the above date, he says he was "well paid both for my expense and labour by the shining piety of our two sons." John Wesley walked to Epworth twice during this year. The second time was to meet his brother Samuel and his sisters at a family gathering, just previous to going to reside permanently at Tiverton. That was the last time the family met together. In 1735 that distinguished household was finally broken up.

John Wesley first visited London in 1732, and formed some friendships which, years afterwards, were of much service to him in his evangelistic work. On 21st September, 1733, he commenced the habit of reading on horseback, which he continued with immense personal advantage about half a century. He records in his diary, that within the year 1733 he walked about one thousand and fifty miles, attended to his studies, and preached constantly on the Lord's day.

The year 1735 was an ever-memorable one to the Wesley family, for, on 25th April, the rector died, and all the members were dispersed.

John Wesley was with his father during his last days, and, speaking to him shortly before he expired, the rector said, "The inward witness, son, the inward witness, that is the proof, the strongest proof of Christianity." Shortly afterwards he said to John, "God does chasten me with pain, but I thank Him for all, I bless Him for all, I love Him for all." In recording these words, John Wesley acknowledges that he did not then know what his father meant by the inward witness; so he tried to learn its meaning, and, when he understood that vital doctrine, he was never tired of teaching and enforcing it. John Wesley was urged to apply for the living at Epworth, but he could not see the way clear to do so; God was even then opening for him and his brother Charles a way of which they had previously no conception. General James Oglethorpe had just previously founded a colony in Georgia, in South America, and he was then in London, arranging for a large number of emigrants, Germans chiefly, to sail to that colony. John Wesley was taken out as a missionary, and Charles Wesley went as secretary to General Oglethorpe. They sailed from England 14th October, 1735, and arrived in America 6th February, 1736. Heavy trials and cruel treatment were their lot; but, after a time, Charles was sent back to England with despatches from the General, and he escaped his persecutors. John Wesley also fled from America, sailed on 22nd January, 1738, and arrived in England on 17th February. John Wesley reported that one of his chief trials was that he was not permitted to go out amongst the Indians as a missionary. On the day he landed in England, he wrote, amongst other things, "During the two years and almost four months since I left my native country to teach the Georgian Indians the nature of Christianity, what have I learned myself? Why, that I, who went to America to convert others, was never myself converted to God."

His conversion took place very soon afterwards. Charles Wesley was converted on 21st May, 1738, and John Wesley enjoyed the same experience three days afterwards at a meeting held near Aldersgate Street, London, 24th May, 1738, about nine o'clock in the evening, whilst one was reading Luther's preface to the Romans. Full of his new and joyous experience, and desiring to know more of the practical working of the new doctrine he had learned of Peter Böhler and other

Germans, of justification by faith in Jesus, he paid a visit to the Moravian settlement at Hernhutt, and returned to London a wiser and better man. His preaching daily in various places was marked by marvellous manifestations of the power of the Holy Spirit to convince and convert his hearers. The preaching of the new-found doctrine of justification so alarmed and aroused the clergy, that all the churches in London were closed against both the brothers Wesley. But to remain silent with men so full of zeal and love for souls was impossible; consequently, following the example of Mr. Whitefield, John Wesley preached his first sermon in the open air at Bristol, 2nd April, 1739. He published the first Hymn-book for use amongst his hearers in the early part of that year; he gathered the first meeting together of his converts, and then commenced the Methodist Society. During the summer of that year, he had preached to out-door congregations at Bristol and in London numbering ten, fourteen, and even twenty thousand people. In Bristol, in 1739, he encountered and confounded the notorious wit and scoffer, Beau Nash.

In 1741, Mr. Wesley finally separated from the Moravians: and the same year, he and Mr. Whitefield, after a friendly interview, agreed to separate, as they differed so widely in their views of the Gospel; Mr. Whitefield taking Calvin's views, and Mr. Wesley the views of Arminius; one preached election and predestination, the other justification by faith, and grace free for all, or universal redemption. The separation lasted many years, but they were afterwards reconciled in 1765, and were most friendly; when Mr. Whitefield died, John Wesley preached his funeral sermon in both the Tabernacles belonging to Mr. Whitefield, in London.

In June, 1742, Mr. Wesley, being refused permission to preach in Epworth Church, of which he might have been the rector had he chosen, he stood on his father's tomb, and preached to a large and delighted audience, amongst whom were some endeared friends and relations. Several times afterwards he preached standing on his father's tomb. The scene has been made memorable by numerous engravings, though not very accurate ones. On July 23rd, he witnessed the peaceful death of his mother, at the Foundry, in London; and on Sunday, 1st August, he buried all that was mortal of his best earthly friend, in Bunhill Fields, and preached by the open grave to an innumerable company, on "the dead, small and great, who shall stand before God."

Mr. Wesley's itinerant labours, which commenced before he had formed any Society of his converts, began to extend to various parts of the country. He made a tour of Cornwall with John Nelson, and there laid foundations for vigorous Methodist societies, which have flourished there ever since. In 1743, he endured unheard-of persecutions at Wednesbury; but God brought both him and his brother Charles almost miraculously out of these fierce and terrible trials. In 1744, Mr. Wesley deemed it prudent to use his pen in defending his people against the attacks of ignorant writers in newspapers, he himself employing the same medium. Having published a small tract, "The Character of a Methodist," and the Rules of his Societies, and now for once defended his people publicly by the press, he left that kind of work for the future either to others or to God. When assailed by Toplady, he left his defence to Thomas Olivers; when the Antinomian controversy raged against him, John Fletcher came to the rescue. When on another occasion it was known that he was to be assailed in the newspapers, Charles tried to prevail on his brother to remain in London and defend himself; but John promptly replied, that when he gave himself up to God and his great work, he did not reserve his character, but gave that also into God's keeping; so John left London, and his character came to no harm. Mr. Wesley made very free use of the press, but sparingly in defending himself.

During the year 1745, another great change took place in Mr. Wesley's views and opinions. He read through carefully Lord King's "Account of Primitive Christianity," and that work convinced him that there was as much validity in Presbyterian Orders as in those of the Church of England, or Rome. From that time all his High Church opinions were abandoned, and thenceforth he neither wrote nor published opinions which previously he had thought of vital importance, but which now and to the end of his life he opposed in every possible way. Believing himself to be as fully qualified as any bishop to ordain others to the office and work of the ministry, at a later period he ordained nearly a dozen of his preachers to administer the Sacraments, and to do all such other religious duties as are usually considered to pertain to ministers duly ordained. All Mr. Wesley's High Church opinions vanished before Lord King's facts and arguments, and ever afterwards he was as firm a Presbyterian as he had previously been an Episcopalian.

In 1746, the Moravians, hearing that his views were changed in some matters respecting the Established Church, tried to win over Mr. Wesley to their community. His reply to them is in these words: "I must insist on the right of private judgment. I cannot yield either implicit faith or obedience to any man, or number of men, under heaven."

The subject of marriage had occupied John Wesley's serious attention on three or four occasions. When, through the interference of his brother Charles, he was deprived of Grace Murray, whom he had intended to marry, he determined not to ask his brother's advice again on that question, but early in 1751 he alarmed Charles by telling him "he was resolved to marry." Having formed an acquaintance with Mrs. Vazeille, a widow lady of ample fortune, he stated his intention to his friend the Rev. Vincent Perronet, who encouraged him in his purpose. Strangely enough, Mr. Wesley met the single young men at the Foundry, by invitation, just at that time, and advised those of them who could to "remain single for the kingdom of heaven's sake."

On Sunday, 10th February, 1751, walking over London Bridge, Mr. Wesley slipped on the ice and fell, spraining his ankle. A surgeon bound up his leg, and he preached in West Street Chapel, hoping to preach in the evening at the Foundry; but the pain was so severe, he was carried to Mrs. Vazeille's residence in Threadneedle Street. Here he rested seven days, chiefly in writing a Hebrew Grammar. On Sunday, 17th February, he was carried to the Foundry, and preached kneeling. Either on the Monday or Tuesday following, he was married to Mrs. Vazeille, a lady seven years younger than himself. Mr. Wesley was forty-eight, his bride forty-one years old. On the day of his marriage, and the day following, he preached in London on his knees, being still unable to stand. A fortnight afterwards he was not able to walk, but started on his journey to Bristol.

Mr. Wesley was not happy in his choice of a wife. They lived together nearly twenty years, but not harmoniously. They carried on a protracted correspondence, the writer having seen and read many of their letters, most of which were friendly enough, and prove that Mrs. Wesley was a good business woman, and assisted in managing the book affairs at the Foundry. On 23rd January, 1771, she left the Foundry during his absence from London, and she never afterwards returned; on which event Mr. Wesley remarks, "Non eam reliqui: non dimisi: non revocabo." She left him, was not dismissed, and was not recalled. She lived more than ten years afterwards, and died at Camberwell, 8th October, 1781, and was buried in the churchyard of that parish on Friday, 12th October. Mr. Wesley returned to London just in time to be informed that Mrs. Wesley had been interred that afternoon at Camberwell. She left two children by her former husband, to whom Mr. Wesley showed marked kindness during his lifetime, and did not forget them in his will. The descendants of both these daughters were honourably connected with Methodism: the mother of Dr. W. W. Stamp being one of them, and Mrs. Sundius, late of Stoke Newington, another. Many of Mrs. Wesley's letters to her husband are still preserved. For forty years a stone marked the place of her interment; but owing to public improvements, that portion of the churchyard was many years ago taken to widen the highway, so that Mrs. Wesley's grave and stone have both disappeared.

In 1753, a serious illness overtook Mr. Wesley, which he resisted as long as he could; but his physician, Dr. Fothergill, ordered immediate rest, change, fresh air, and gentle exercise. This he found at the Hotwells, Bristol; but instead of resting, he wrote his "Notes on the Bible." He was apprehensive that his end was near, and thinking he might be eulogised after his death, wrote his own Epitaph as follows: "Here lieth the body of John Wesley, a brand plucked out of the burning, who died of a consumption in the fifty-first year of his age, not leaving, after his debts are paid, ten pounds behind him; praying, God be merciful to me an unprofitable sinner." He had another attack of illness in 1757, but with care he rallied, and entered on a career of travelling, preaching, writing, and printing absolutely unparalleled.

In March, 1758, Mr. Wesley rode ninety miles in one day, and in August, 1767, he travelled 110 miles in one day. In June he attended the learned and sanctified Thomas Walsh on his deathbed, wondering why a man possessed of gifts and graces of such high excellence should be snatched away so early. During the same month he preached to a colony of Germans in Ireland, known as the Palatinates. Soon afterwards part of them emigrated to America, and from amongst them originated the first Methodist Society in New York, with Barbara Heck as the directing spirit, and Philip Embury as the first preacher. From that little spark, see how great a fire is kindled on that vast continent! Mr. Wesley's consumptive symptoms again returned, but they were turned aside by divine Providence. In December he had a painful contention with James Wheatley, one of his preachers at Norwich, and with his congregation. Rather than have strife, he let both preacher and people leave him, and he soon raised another society in that city which was more true to Methodism.

In June, 1759, Mr. Wesley preached at Sunderland against smuggling, which he had done before, and expelled non-complying members. In October he sought to relieve the sufferings of the French prisoners near Bristol. In November, he preached in Mr. Berridge's church at Everton, after which he records in his Journal his views on visions and trances, observing that God sometimes reveals His will to man by such means.

In 1760, Mr. Wesley began to give his thoughtful and serious attention to the doctrine of holiness, or sanctification, or Christian perfection. Previously, during his public ministry, he had inquired carefully into the lives and experience of those members in his societies who professed to enjoy that great blessing, without finding anything to object to or oppose. In 1749, he selected some stanzas from the two volumes in his brother's "Psalms and Hymns," published in that year, which clearly embodied that deep Christian experience, and he gave particular prominence to them by publishing them in a pamphlet, and by quoting them in his sermons. In May, 1741, he met with one who enjoyed that experience, and he mentioned the case to his friend and instructor, Peter Böhler, who assured him that such experience was not attainable on this side heaven. That bold and dangerous statement seems to have in some way created so much caution in Mr. Wesley's mind, that he took great pains to investigate the cases of such happy experience; sometimes he advised and instructed those who were thus blessed, but he never opposed or discredited their testimony. Indeed it was to a large extent the preaching and attaining to the experience of perfect love that made much of the success of the ministry of the early Methodist preachers.

To follow the busy itinerant evangelist from place to place would be impossible in this limited record. The following may be taken as examples of the work of many years. An example of Mr. Wesley's readiness and willingness to work for Christ he records under date of 4th May, 1761. Walking in the quadrangle to see the hall of King's College, in Old Aberdeen, he saw a company of ladies and gentlemen, who seemed to be conversing together. At length one of the gentlemen said to Mr. Wesley, "We came last night to the College Close, but could not hear you, and should be extremely obliged if you will give us a short discourse here." Without delay Mr. Wesley preached a short sermon to them from "God was in Christ reconciling the world unto Himself."

Visiting Ireland in July, 1762, Mr. Wesley records: "I found three or four and forty in Dublin who seemed to enjoy the pure love of God. At least forty of these had been set at liberty within four months. Some others who had received the same blessing had removed to other parts. A larger number had found remission of sins." In the summer he was in the west of England, where he writes: "15th September.—The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, wherever this is not done, believers grow dead and cold. This can be prevented by keeping up in them an hourly expectation of being perfected in love."

Under date of 7th July, 1764, Mr. Wesley, on arriving at Manchester, writes: "I preached in the evening with difficulty, my voice being weak. I had preached three times a-day for ten days, and many of the times out of doors." Seeing some of the members in prosperous circumstances, he writes: "I gave all our brethren a solemn warning not to love the world nor the things of the world. This is one way whereby Satan will surely try to overthrow the work of God.

Riches swiftly increase on many Methodists: if they set their hearts upon them, the life of God vanishes away." This warning cry he raised repeatedly in Bristol, London, and other large societies, seeing how many who became rich either misappropriated their wealth or departed from Christ.

In March, 1770, Mr. Wesley records his experience, extending over thirty years, that by riding with a slack rein, only two instances occurred of his horse falling or stumbling. He rode, reading, with the reins loose on his horse's neck; and in that way he had ridden on horseback more than 100,000 miles, reading constantly by day. In September he preached in Gwennap Pit to 20,000 persons. On a subsequent occasion he had at the same place 22,000 persons. In October, by desire of the Bristol Society, John and Charles Wesley agreed to administer the Lord's Supper in that city every other Sunday. In November, by desire of Mr. Whitefield's friends, Mr. Wesley preached at Tottenham Court Road Chapel, and at the Tabernacle, Moorfields, a funeral sermon for that prince of preachers. During the same year Mr. Wesley prepared and published what is known as the "Large Minutes."

The only incident in Mr. Wesley's life during the year 1775, of more than ordinary interest, is one of severe illness. During a tour in Ireland, he slept out of doors with his face to the ground, in Mr. Lark's orchard, Cockhill, in the hot weather; which he says he had been accustomed to do for forty years without ever being injured by it. He was slow to admit that old age had arrived; he was now seventy-two, and thought by struggling against the first symptoms of the fever by reading, preaching, journeying, and diversion, to throw off the effects. He was this time disappointed; the fever increased upon him, under the influence of which he was insensible for some days, but prayer was made for him, the dangerous symptoms passed away, and he recovered with extraordinary rapidity, and resumed his labours. He was at Derry-Aghy, near Lisburn, when the illness set in worst, and his attached friend, Joseph Bradford, was with him and attended to his wants. Joseph Bradford's faithful services were ever appreciated by Mr. Wesley. During the same year, Mr. Wesley published his "Calm Address to the American Colonies," then at war with England. His friends wondered why he sent out that tract. In reply, he said he did it, "not to get money, nor preferment, nor to please any man living, nor to inflame any; but to contribute my mite to try and put out the flame which rages all over the land."

In 1776, an order was issued by the Government to all persons suspected to have silver plate on which duty was not paid. His Majesty's Commissioners of Excise sent one of these orders to Mr. Wesley, requiring an immediate return of all the silver plate he had. Mr. Wesley replied at once; and on the back of the original order he wrote a copy of his reply. It is dated May, 1766, and is as follows:—

> "Sir,—I have two silver teaspoons at London, and two at Bristol. This is all the plate which I have at present, and I shall not buy any more while so many around me want bread.—I am, sir, your most humble Servant, John Wesley."

On 28th June of this year, Mr. Wesley wrote thus: "I am seventy-three years old, and far abler to preach than I was at twenty-three. What natural means has God used to produce so wonderful an effect? First, continual exercise and change of air by travelling about four thousand miles in a year; second, rising at four every morning; third, the ability to sleep at will; fourth, the never losing a night's sleep in my life; fifth, two violent fevers and two deep consumptions (these were rough medicines, but they caused my flesh to come again as the flesh of a little child); lastly, evenness of temper. I feel and grieve, but, by the grace of God, I fret at nothing. God doeth this in answer to many prayers."

Such was the spirit and disposition of the man who more than any other moulded the religious and social life of the eighteenth century. Here is a brief extract from a letter he wrote to a friend in 1777: "Though I am always in haste, I am never in a hurry. I never undertake more work than I can go through with calmness of spirit. I travel four or five thousand miles a-year on horseback, chiefly reading, yet I find time to visit the rich and the poor, and I must do it if I believe in the Bible: these are the marks by which the Great Shepherd of Israel will know his sheep." How many a valuable life has been cut short between the ages of forty and sixty, which, by the observance of Mr. Wesley's rule, might have been spared till seventy!

In the same year he laid the foundation stone of the City Road Chapel, which was opened by him 1st November, 1778. In January of that year he began the issue of the *Arminian Magazine*, which has been published every month since, under the title now of the *Wesleyan Methodist Magazine*. On 9th August, 1779, Mr. Wesley preached for the last time in the Old Foundry, Moorfields, which had been the London home of the Methodist Societies for just forty years.

Two occurrences in the year 1780 require to be noticed. Some friends had written to Mr. Wesley desiring him to select a young man of piety, wisdom, and understanding, and send him out to America, ordained by one of the English bishops. Having a personal knowledge of Dr. Lowth, Bishop of London, Mr. Wesley asked this favour of him, and was refused. Thereupon, on 10th August, he wrote a long letter to the bishop, pointing out to him the great evil he had done to spiritual religion in America by that refusal. Before finishing his letter, Mr. Wesley thus plainly writes his mind: "Your lordship did not see good to ordain [the pious young man I recommended], but your lordship did see good to ordain and send into America other persons who knew something of Greek and Latin, but knew no more of saving souls than of catching whales. In this respect I mourn for poor America." Driven by stern necessity, Mr. Wesley, aided by two of his own curates, who were ordained clergymen, himself ordained and set apart Dr. Coke in 1784 to go to America and undertake the duties which the people asked to have performed. Out of this action arose the Methodist Episcopal Church in America, with its staff of Presbyterian ordained bishops, its universities, colleges, and schools, and with an extended agency for spreading the Gospel, which is far outstripping the Episcopalian ordained clergy in the value and extent of its spiritual labours. If Bishop Lowth was both blind and deaf to the call of divine Providence to help in that work, John Wesley both saw and heard the call of God, and he acted with decision and energy; though he did not wish to grieve the English Church by using the word "bishop," so he desired the Americans to use the word "superintendent." This they did for a time, but by common consent they adopted the former, and ordained bishops are now doing in America as effectively the good work in the Methodist Church as the Episcopalian ordained bishops are in England. Which ordination is most valid? By their fruits let both be judged righteously.

The second event of importance in 1780 was the publishing of the collection of "Hymns for the People called Methodists." This volume, so carefully and judiciously prepared, has continued to be used by the United Societies in England and on the mission stations for over one hundred years. Eternity only can reveal the extent of the blessings which that book has conferred on the people of God.

Part of the months of June and July, 1783, Mr. Wesley passed most pleasantly in Holland, having been invited to that country by Mr. Ferguson, a friend of his who had removed thither from the City Road Society in London. In 1786, he again visited that country, the former visit having made him many friends in all classes of society, who desired to renew their acquaintance with the venerable preacher. In November he paid a visit to his friend, Mr. Perronet, of Shoreham. On that occasion he makes this remark: "In the year 1769 I weighed one hundred and twenty-two pounds: in the year 1783 I weighed not a pound more nor a pound less. I doubt if another such instance is to be found in Great Britain."

On 28th February, 1784, Mr. Wesley enrolled his Deed of Declaration, by which the legal continuance of Methodism and the Methodist Conference is secured in perpetuity. The Deed is printed in detail in Whitehead's "Life of Wesley" (vol. ii.)., under date. It was further confirmed at the Conference of 1785. Several preachers whose names were not included in the hundred named in the Deed as the first legal hundred, tried to divide the societies on the question, but instead of that they divided themselves from Methodism. Travelling in Scotland, on 10th May, Mr. Wesley walked twelve miles, at the age of eighty-two, without any sense of fatigue. In September of that year, Mr. Wesley wrote the letter to the American Methodists which determined them in electing to become an Episcopal Church, with bishops and deacons; Dr. Coke and Francis Asbury being their first bishops. This was finally determined by the Conference held at Baltimore, in December, 1784. Mr. Asbury was consecrated a bishop, 27th December, 1784.

Here is an interesting extract from Mr. Wesley's Journal: "Sunday, 12th September,—I hastened to Kingswood, and preached under the shade of that double row of trees which I planted about forty years ago. The sun shone as hot as it used to do in Georgia, but his rays could not pierce our canopy; in the meantime the Lord shone upon many souls, and refreshed them that were weary." Though an old man of fourscore years, his preaching had lost none of its power or attraction.

At the Conference of 1788, Mr. Wesley had a long conversation respecting the Church, and the relation of Methodism thereto. He shows that in all the points in which they varied from the Church, they had done it out of necessity,—not from choice,—slowly and warily, point by point. "We did none of these things,—out-door preaching, extempore prayer, forming societies, holding conferences, and employing lay-preachers, till we were convinced we could no longer omit them." From that Conference he issued the first Address to the Societies. This Annual Address now forms an important feature in the Conference proceedings. His brother Charles died during that year.

On 1st January, 1790, Mr. Wesley wrote thus: "I am now an old man, decayed from head to foot. My eyes are dim, my right hand shakes; but I can preach and write still." On 14th February, West Street Chapel was filled with little children, to whom he preached once more. During the year he makes various entries in his journals and letters to indicate how much he feels his natural force abated. During this year the General Minutes from 1744 to 1789 were published. On 16th March he wrote his last sermon. On 7th October he preached at Winchelsea, for the last time in the open air. On 24th October, he made the last entry in his Journal, with some affecting reflections.

In 1791, Mr. Wesley commenced the year visiting places in and near London, preaching as usual, and meeting the society afterwards, exhorting them to love as brethren, fear God, and honour the King. His latest services he usually concluded by having the following verse sung:—

"Oh that without a lingering groan
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live."

How literally his wishes in that respect were fulfilled, is well known by his closing days on earth.

In February he prepared for his spring journey to Ireland, and sent his carriage and horses to Bristol to await his coming. The sequel showed that he had taken his last earthly journey. On 17th February he preached at Lambeth, on the 18th at Chelsea, and on the 19th he had to ask his friend, Robert Carr Brackenbury, to preach for him at City Road Chapel. On Sunday, 20th February, he was unwell at home, and had two sermons read to him. On the 21st he dined at Twickenham with Miss Wesley and Miss Ritchie; on the 22nd he dined with Mr. John Horton at Islington, and preached in the evening at City Road Chapel for the last time. On the 23rd he visited one of his friends at Leatherhead, with Mr. James Rogers, and preached in the dining-room of his friend's house. That was his last sermon. 24th February, he spent with his friend Mr. George Wolff at Balham, and there he wrote his famous letter to Wilberforce against slavery. On the 25th Mrs. Wolff drove him to his own house in the City Road, from which he came out no more alive. Saturday, the 26th, was spent chiefly in sleep.

Sunday, 27th February.—Changed for the worse; Miss Ritchie and Mr. Bradford constantly in attendance. The latter wrote to a few of the preachers in London the following laconic letter, dated from City Road: "Mr. Wesley is very ill; pray, pray, pray." Prayers were indeed made that day for him.

Monday, 28th, his weakness increased. He said during the day, "There is no way into the holiest but by the blood of Jesus."

Tuesday, 1st March.—He sang two verses; then tried to write, but could not. Miss Ritchie asked to write for him. He replied, "God is with us." He then sang the verse commencing, "I 'll praise my Maker while I 've breath." Later in the day he repeated twice, "The best of all is, God is with us." In the course of that day, and during the night following, he gave expression to nearly a score of short sentences indicating his reliance on God and his great peace of mind.

Wednesday, 2nd March.—A few minutes before ten o'clock in the morning he faintly said, "Farewell, farewell!" and without a sigh or groan, whilst Joseph Bradford was repeating the words, "Lift up your heads, O ye gates," &c., the spirit was released, and he calmly fell on sleep, as peacefully as an infant slumbers. Eight endeared friends were standing round his bed when he expired; immediately the spirit was gone, they united in singing the hymn commencing,—

"Waiting to receive thy spirit,
Lo, the Saviour stands above."

Just as he expired, his nephew, Samuel Wesley, was knocking at the door for admission; he entered the house whilst the hymn of release was being sung. John Wesley was in his eighty-eighth year.

His body lay in state one day in the chapel at City Road; his face had a sweet smile upon it, which thousands noticed and admired. He was interred in the ground behind the chapel, at five in the morning of 9th March, by torchlight. A vast crowd gathered on the occasion; it was a solemn service. At ten the same morning Dr. Whitehead preached a funeral sermon for him.

In 1828 his coffin was found to be decayed; so the body was enclosed in a strong oak case, with his portrait framed on the lid, and then placed in a stone sarcophagus, there to await the resurrection of the just. Ample details of his life, work, death, and funeral will be found in the "History of City Road Chapel."

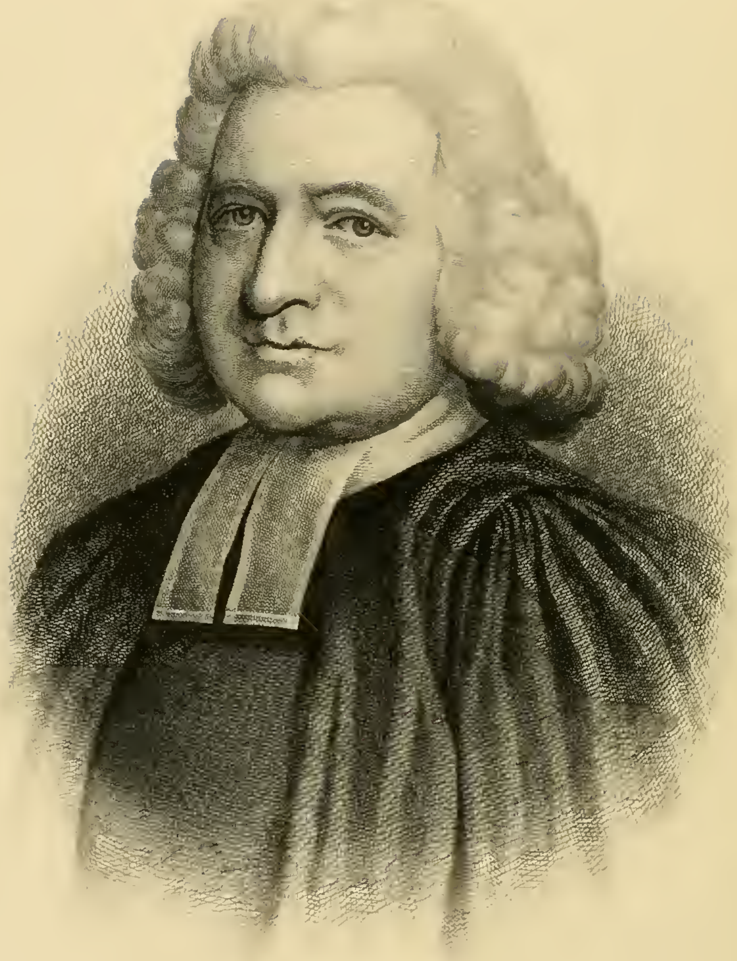
The following brief summary of his character will be read with interest, and it contains much worthy of the widest imitation as far as possible:—

> "His figure was remarkable. He was low of stature, only five feet five and a-half inches high, and his habit of body in every period of his life the reverse of corpulent, and expressive of strict temperance and continual exercise. His step was firm, vigorous and muscular. His face was one of the finest ever seen. A clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived, and a freshness of complexion scarcely ever to be found at his years, and expression of the most perfect health, conspired to render him a venerable and interesting figure. Few have seen him without being struck with his appearance, and many who have been greatly prejudiced against him have been known to change their opinion the moment they were introduced into his presence.
>
> "In his countenance and demeanour there was a cheerfulness mingled with gravity; a sprightliness which was the natural result of an unusual flow of spirits, and yet was accompanied with every mark of the most serene tranquillity.
>
> "His aspect, particularly on profile, which varied on the two sides, has a strong character of acuteness and penetration. In dress he was the pattern of neatness and simplicity. A narrow plaited stock, coat, with a small upright collar, no buckles at his knees, no silk or velvet in any part of his apparel, and a head (in old age) as white as

> snow, gave an idea of something primitive and apostolic, while an air of neatness and cleanliness was diffused over his whole person."

This is a picture to linger over. And of such a man we may well ask, What was his manner of life? Beyond all men of his day he was a busy man, but never a hurried man. If ever a person took things coolly, Wesley did. In the midst of the greatest cares and anxieties and labours he was calm. As a student, a preacher, a writer, an editor, an organiser, he stood in the front rank. He was a man far in advance of his age. He stood on the hill-tops of thought, and cast his searching glances over the heads of the multitude far into the future. He planted in his poor and despised Methodism the germs of great benevolent enterprises which have astonished and blessed the civilised world, and cast the light of truth over the nations that sit in the shadows of death.

Mr. Buckle has declared him to be "the first of theological statesmen." Lord Macaulay placed his genius for government on a level with that of Richelieu. Dr. Johnson called him Plato. Dr. Southey said, "I consider him the most influential mind of the last century—the man who will have produced the greatest effects, centuries or perhaps millenniums hence, if the present race of men should continue so long." "He devoted all his powers," says Macaulay, "in defiance of obloquy and derision, to what he sincerely considered the highest good of his species." And Buckle declares concerning this high eulogy, which is not quoted in full, "that strongly as it is expressed, it will scarcely appear an exaggeration to those who have compared the success of Wesley with his difficulties." What was the secret spring of such a life? *Entire consecration to one work.* He never faltered, never turned aside for a single moment. From the evening in May, 1738, to the day of his triumphant death in 1791, he was a man of one work.



REVEREND CHARLES WESLEY A M

[illegible]

Charles Wesley, A.M., the Poet of Methodism.

[*Born*, 1707: *Entered the Ministry*, 1735: *Died*, 1788.]

HE lived through fourscore years; and when he died, he left to the Church of Christ on earth a precious legacy of more than 6500 gospel hymns. That, in a few words, is the record of Charles Wesley's life; and when he died, his brother John thought he was so widely known in England, that his record in the Minutes of Conference in 1788 consists of only eight lines, describing his incomparable excellence as a writer of hymns. Owing to the burning of the Epworth Rectory and all its contents, 9th February, 1709, there exists no written statement of his birth or baptism; and owing to that fact, Charles himself did not know his own age when he was sixty; he, and John, and Martha Wesley all differed as to his age, and it was not till about 1848 that the difficulty was cleared up. In a letter giving an account of the fire to the Duke of Buckingham, the rector says, "The nurse carried the youngest child out of the burning house, because he could not go;" and further on he adds, "I hope my wife, being near her confinement, will not miscarry, but that God will give me my nineteenth child." Mrs. Wesley gave birth to her nineteenth child, Keziah, in March, 1709, the month after the fire. The boy baby, rescued by the nurse, was thirteen months old when the fire occurred, and his birth-day was 18th December, 1707.

Charles Wesley was the eighteenth child of his parents, and as

Dr. Whitehead informs us, "was prematurely born, several weeks before his time; he appeared dead rather than alive when he was born. He did not cry, nor open his eyes, and was kept wrapt up in soft wool until the time when he should have been born in the usual course of nature, and then he opened his eyes and cried." Dr. Whitehead, who makes this statement, knew Charles Wesley intimately, attended him in his last illness, and till he died; he knew also both John and Martha Wesley, and had undoubted authority for the particulars here stated.

Commencing to learn at the age of five years, in 1712 he entered his mother's school, and commenced that systematic course of mental discipline which laid the groundwork of his after success in academic pursuits. It has been recorded that Mrs. Wesley, when she resumed her educational duties in the new rectory-house, added to her programme the singing of one or more of the Psalms. The voice of melody is seldom lost on the mind of the young, and how much that new duty contributed to produce the love of poetry and psalmody, which in so marked a manner characterised both John and Charles Wesley in after years, would be impossible to tell. Praise formed a prominent feature in the Wesley family: it smoothed their passage to the skies at the end of their earthly pilgrimage; and for both John Wesley and his mother, a Psalm of praise and thanksgiving was sung directly the spirit took its flight to heaven. When Charles Wesley joined his mother's school he had his five elder sisters and his brother John for companions. Here he was trained to those "habits of regularity, diligence, order, self-denial, honesty, benevolence, seriousness, and devotion," which under the guidance of the Holy Spirit rewarded the toil of his pious and accomplished preceptress.

With quick and lively perceptions, and an aptness to learn, Charles soon acquired as much elementary knowledge, general and classical, under his parents, as fitted him for more advanced studies. His eldest brother, Samuel, knowing the straitened circumstances of his father, sent for Charles to Westminster, before the boy had completed eight years. He also undertook to defray the cost of his education there, leaving to his father the duty of providing his child with clothing. The necessities of home made the indulgence of pocket-money all but a continuous impossibility. Charles entered Westminster School in

1716. His sprightly disposition aided his natural aptness to acquire knowledge. Although possessing only a feeble constitution, yet his occasional buoyancy of spirit, and his great courage, obtained for him the title of Captain of the School, which position he had first to earn by his skill in fighting. A Scotch boy, who entered the school after him, suffered much ill-treatment from the boys because his father had favoured the Pretender. The boy was James Murray, who afterwards became the great Lord Mansfield: when both had risen to deserved distinction, they renewed the intimacy which they first formed by their juvenile battles.

The progress which Charles Wesley made in his studies recommended him to the authorities of the school, by whom he was admitted as one of the King's Scholars, and his expenses were borne by the Foundation. This took place in 1721. Although he was the first, he was not the only Wesley who attained that position.

The name of Wesley had been prominently before the public for about half-a-century, when, on 28th September, 1728, Garrett Wesley, Esq., of Dangan, in Ireland, M.P. for the county of Meath, died without leaving issue. Charles Wesley was at that time under his brother's care and tuition at Westminster. An application was made to the rector of Epworth some time previously to know if he had a son named Charles, and if so, was he willing that he should become the heir of Garrett Wesley, of Dangan. Charles was nearly of age, and he preferred to leave the decision of this important matter to his father. The responsibility of deciding was ultimately left with Charles, who was visited at Westminster by some one from Ireland, who it is believed was Garrett Wesley himself, and who tried to prevail on Charles to accept the heirship. Charles ultimately declined the offer, preferring to remain in England; but some one sent money to Westminster for several years to pay for his education. Failing to secure a scion of the Epworth family, Garrett Wesley left all his estates to Richard Colley, Esq., a more distant relative than Charles Wesley, on condition that he should assume the surname and arms of Wesley. This he did; and Richard Colley, Wesley's heir, in 1747 was created by George II. the first Lord Mornington, and he became the grandfather of Arthur, Duke of Wellington, as is shown in the pedigree of the family published in "Memorials of the Wesley Family." John Wesley, many years afterwards, wrote concerning his brother's decision: "It was a fair escape." Providence directed all this; for had he accepted the Irish offer, Methodism would have had no poet, and the English nation would have had no Arthur, Duke of Wellington. Immense issues depended on that boy's choice; and yet there is no evidence that Charles Wesley ever regretted the choice he then made.

Charles Wesley remained five years a Foundation Scholar; and at the age of nineteen he was elected to Christ Church College, Oxford. At that time, 1726, he was strictly moral, but not religious. John had been ordained, and was then his father's curate, Charles being alone at Oxford, diligent as a student. By the time he was twenty-two, he had become so remarkable for diligence and devotion as to be styled, by some of his college friends, "Methodist." In one of his letters, Charles says the name was given in 1729, because he and a few friends who joined him observed with strict conformity the method for study and practice laid down by the statutes of the University; they were precise and regular in disposing of their time, in all their conduct, and in taking the Lord's Supper every week. Charles then began to write a journal, which he continued for fifty years. On coming of age, he took his B.A. degree, and became a college tutor; but his stipend was so small he had to ask his father to purchase clothes for him. John returned to Oxford in November, 1729, and both brothers remained at the University till their father died in 1735. They intended to continue in their tutorships; but General Oglethorpe engaged Charles as his secretary to accompany him to America, and he was ordained deacon, in the autumn of 1735, by Dr. Potter, Bishop of Oxford, and on the following Sunday he was ordained priest by Dr. Gibson, bishop of London. His trials in America made his life most unhappy; he arrived there in February, 1736, and was glad to escape in the following August, reaching Deal, in England, in December, bringing despatches to the London Committee of the Colony.

As secretary to the Committee of the Colony, during the year 1737 he attended several of their meetings, travelled much about England, and preached in several parts of the country, though at that time he had very defective views of saving truth.

By desire of the University of Oxford, Charles Wesley was requested to carry up their address and present the same to the King, which he did on 26th August, 1737, at Hampton Court, accompanied by a few friends. Charles was graciously received; the Archbishop said how glad he was to see *him* there. After kissing their majesties' hands, they were invited to join the royal party at dinner. The day following, Charles Wesley waited upon H.R.H. the Prince of Wales, and dined at St. James's Palace.

At that period Count Zinzendorf was in England, making arrangements for sending Moravian missionaries out to the colonies in Georgia and Carolina. Amongst the Moravians who had come to London was Peter Böhler, who was introduced to John Wesley, 7th February, 1738, and who procured lodgings for him and his two friends near to Mr. Hutton's, with whom Mr. Wesley was located. An intimacy sprang up between Böhler and the Wesleys, which, under the divine Spirit, led to the conversion of both John and Charles Wesley, and the consequent origin and growth of Methodism, and the spreading of Scriptural holiness throughout England. On 20th February, Charles Wesley began to teach Peter Böhler English, and in return Böhler taught Charles Wesley the plan of salvation by faith, which, within three months, became his happy personal experience.

A trying illness was the immediate preceding cause to the conversion of Charles Wesley. It was sudden and serious, so much so that it led to the doctor prohibiting his return to America, and it led also to the doctor saying he "had been within the jaws of death, but he was not suffered to shut his mouth upon him." His recovery was as sudden as his illness had been severe, but it was of short duration. On 28th April, 1738, his illness returned with great violence, and a skilful physician was called in. His prescriptions, though very carefully observed, did not produce a cure. Peter Böhler called, who had unintentionally been detained in England. His conversations and prayers convinced Charles Wesley that God was thus visiting him with affliction for his want of faith. Under date of 4th May, John Wesley wrote: "Peter Böhler left London for Carolina. Oh, what a work God has begun since his coming into England—such a one as shall never come to an end till heaven and earth pass away!" This utterance was prophetic, but how true! How little did Mr. Wesley then know the vast extent of the work which had been commenced in their own minds within three months only! On Sunday (Whitsunday), 21st May, 1738, Charles Wesley obtained a conscious sense of pardon and adoption, and within three days John Wesley received the same blessing, justifying faith by believing on Jesus. Millions of souls have been benefited as the result of those two conversions in May, 1738.

For years Charles Wesley had been living and preaching a ceremonial and formal religion; from the time of his conversion the whole course of his life was changed, and whatever zeal he had manifested previously, from that period to the end of his long life, his diligence and earnest service in preaching the Gospel knew no limit excepting that of his own physical power.

The greatness of his zeal, and his untiring energy in preaching the Gospel, soon found him a sphere of usefulness as large as was the love in his heart for poor sinners. Whilst the churches remained open to him he accepted every invitation to preach, and he did so daily. When the churches were no longer accessible, he followed the example of Mr. Whitefield and his brother John, and preached out of doors to whatever audience his presence could command.

His sermons were simple, straight, direct appeals, spoken from the heart to the heart, without the waste of one superfluous word,—hence their extraordinary effect. His power, in short, was that not unfitly named "revivalist;" what men already held as an intellectual belief, he made them hold as a living, working reality.

In June, 1739, he was summoned to appear before the Archbishop of Canterbury, to answer the charge of preaching in churches to which he had no canonical or legal appointment. The Archbishop doubtless felt he had the worst of the argument; but, failing in this point, he diligently forbade any of the clergy to permit the Wesleys to preach in their churches. Thus, though the churches were closed, the Gospel was not bound; and after much prayer for divine direction, the Sunday following the Archbishop's interdiction, Charles Wesley went forth in the name of Jesus Christ, and commenced his open-air mission by preaching to 10,000 people in Moorfields, from the words, "Come unto me, all ye that labour and are heavy laden; and I will give you rest."

The presence of God was so manifestly amongst them that all his doubts and scruples fled, and from that day Charles Wesley preached (regardless of canon or any other law) wheresoever he could get a congregation to hear him.

Mr. Wesley was not indifferent to Church order and discipline, but he was not bound by either when they interfered with the spread of the Gospel. Amongst the books in his library was one entitled "The Rubric in the Book of Common Prayer, and the Canons of the Church of England, &c. By Thomas Sharp, D.D.: London, 1753," 8vo, pp. 354. At the end, on a score of blank pages, Charles Wesley has written nine pages of additional items communicated to him by the author of that work, in his beautiful clear autograph; and following them are eight pages more of his elegant shorthand notes (John Byrom's system). The volume is in possession of the writer.

The Sunday following that on which he opened his commission in Moorfields, Charles Wesley preached in his course at St. Mary's, before the University at Oxford, on Justification by Faith:—the Vice-Chancellor of the University, the Dean of Christ's Church, and other leading dignitaries, all of whom objected to the irregularity of field-preaching. Charles Wesley was not convinced by their arguments. He returned to London, and on the Sunday morning following he preached at Moorfields to "about 10,000 people; and to twice that number in the afternoon on Kennington Common." The latter service involved him in an unrighteous lawsuit, and a loss of £19 16s. 6d. On the back of the indictment Charles Wesley wrote, "To be rejudged in that day."

Although Charles Wesley had been so long worn down by disease, and had from the time of his ordination, to some time after his conversion, read his sermons from the pulpit,—as soon as he commenced out-door services, he was astonished to find his strength increase, his health improve, and he was able to address the vast audiences who came to hear him without any notes. These blessings he distinctly acknowledged as having been the special gift of God, and consequently the assurance of His favour on the choice he had made. He lived in the spirit of prayer and faith; held some services daily, sometimes thrice in the day; and for some years he was surpassed by no man since the apostolic times in the variety and extent of his labours, and in his power and efficiency as a Christian preacher. The people everywhere fell under the power of the Word like grass under the scythe of the mower.

In August, 1739, John and Charles Wesley met in Bristol; the latter was left in charge of the small society there for some time, and then commenced a career of usefulness in that city which was continued for more than thirty years, until Mr. Wesley retired from Bristol with his family, in 1771, and took up his residence in London. Early in 1739, Charles Wesley published his first Hymn-book, although his brother John took all the risk of the printing and selling; but they sold so freely that three editions were issued in that year. In 1740, another book of hymns was published, and one additional, at least, each year till 1750. He wrote, and his brother published about sixty books and tracts of hymns from 1739 to the year 1785, when the last was issued. A list of all these publications is printed at page 412 of "Memorials of the Wesley Family," and in the "Methodist Hymn-book, Illustrated with History, Biography, &c," 1883. If Charles Wesley had done no other good during his long life of fourscore years, the hymns which he wrote are a permanent legacy to the Church of Christ which Christians will enjoy to the end of time.

He began to itinerate soon after his conversion, and in his journeys on horseback he visited and preached in nearly every part of England, and in many parts of Ireland and Wales. In 1742 he was at Oxford, and was appointed to preach before the University, at St. Mary's: that was the last time either he or his brother was permitted to preach there. John was in London with a few pious friends, praying earnestly for Charles at the time he was preaching at Oxford. The sermon was from "Awake thou that sleepest, &c." Eph. v. 14, it was immediately printed, and at least twenty-eight editions were issued in the author's lifetime.

For more than ten years after his conversion, Charles Wesley had no home but such as he found day by day in the various places he visited. In the summer of 1744 he was in Cornwall, a county which had been notorious for wickedness. The results of the labours of the Methodists amongst the Cornish people had so far changed their habits, that there was not a felon in their prisons at the spring assizes in 1744.

As an example of the simplicity and plain speech used even in the pulpit in those days, Charles Wesley records having preached in the church of his friend Mr. Bennett, in Cornwall. Speaking against the drunken revels of many, one in the congregation contradicted and blasphemed. The preacher asked, "Who is he who pleads for the devil?" The man boldly stood forward and said, "I am he." The extremes of wickedness to which sin leads its votaries were soon made so manifest, that the withering exposure of the preacher drove this champion of sin out of the church. Mr. Wesley then warned the people, amongst whom were three clergymen, against "harmless diversions," declaring that by them he had been kept dead to God and asleep in the arms of Satan for eighteen years. Mr. Moreton cried out, "And I for twenty-five!" "And I for thirty-five!" responded Mr. Thompson. "And I for above seventy!" added Mr. Bennett. Thus was the truth confirmed quite spontaneously by four clergymen present, who were more anxious to arrest attention than to preserve decorum.

Assisting his brother to examine the Bristol Society in July, 1745, Marmaduke Gwynne, Esq., a wealthy gentleman of Garth, in Wales, was present, desiring to know something of the work of God by their labours amongst the people. Pleased with what he saw and heard, he invited the Wesleys to his mansion, where they were greeted by a large and highly-accomplished family. Nine sons and daughters, a resident chaplain, and twenty servants formed their household. Mrs. Gwynne inherited £30,000 in her own right. Having had many and strong prejudices removed from her mind by reading John Wesley's "Appeal to Men of Reason and Religion," issued in 1743, she was prepared to show marked kindness to both the brothers when introduced to the family.

Charles Wesley visited Garth several times during the three following years, and on each occasion he saw so much to admire and love in Miss Sarah Gwynne, a very handsome and accomplished lady, nineteen years younger than himself, that he ultimately consulted with his brother on the desirableness of marriage. They had more than ten years previously resolved that neither should marry without the consent of the other. In November, 1748, Charles Wesley obtained the consent of John to change his condition in life. John had perceived the desire of his brother, and had thought of recommending to him three young ladies from whom to make a choice. One of them was Miss Sarah Gwynne, on whom Charles had already fixed his affections. Visiting Garth to solicit the young lady's hand, both the parents and the young lady gave their consent, the only condition being that Mr. Wesley should secure an income of £100 a-year before the marriage.

Having no preferment, and only a small income, serious difficulties came in the way of obtaining what was required. At length John Wesley agreed to allow his brother for his services the proposed sum annually out of the profits from the sale of their books, the joint property of both brothers. He afterwards signed a legal bond guaranteeing to his brother £100 a-year. The marriage took place as soon as these formalities were completed. John Wesley had a fear lest Mrs. Gwynne should require her son-in-law to give up his itinerant life. Finding that no restriction of that kind was intended, John and Charles Wesley met at Garth; and on Saturday, 8th April, 1749, John Wesley joined the hands of Sarah Gwynne, aged twenty-three, and Charles Wesley, aged forty-two, in the holy bonds of marriage, their hearts having been united long before. There was not a cloud to be seen on that day from morn till night. Charles Wesley rose at four in the morning, and, with his brother, his intended bride, and her sister Beck, they spent nearly four hours in prayer and singing hymns, some of which Charles Wesley had written for the occasion.

Resuming his travels within fourteen days, he exerted himself beyond his strength, and was overtaken by fever. On his recovery, he took his wife with him on his horse, she riding behind him, and she proved herself to be a help-meet indeed. In 1749, he published two volumes of Hymns by subscription, and he obtained 1145 subscribers for the work, at twelve shillings each; he did this to obtain the money to enable him to furnish the small cottage he took for his home, in Stoke's Croft, Bristol, in which city he resided over twenty years, and where several children were born, and several died and were interred in St. James's churchyard there. When his first child was born, Charles Wesley wrote the following:—

"LINES ON AN INFANT.

"The man that ushered thee to light, my child,
Saw thee in tears while all around thee smiled:
When summoned hence to thine eternal sleep,
Oh, mayst thou smile while all around thee weep."

It was not long before the prayer of the parent was answered, and the bereaved father consoled himself and his beloved partner with another stanza:—

"ON THE DEATH OF AN INFANT.

"Ere sin could blight or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

That is the kind of resignation Christianity affords to bereaved parents.

Returning to London, Charles was preaching at the Foundry in the morning at five o'clock, on 8th March, 1750, when the shock of an earthquake occurred, more violent than that on 8th February. Just as the text was being repeated, the Foundry shook, the women and children cried aloud; and then the Spirit of God supplied the preacher with another text, and he cried out above the multitude: "Therefore will we not fear, though the earth be moved, and the hills be carried into the midst of the sea: for the Lord of Hosts is with us, the God of Jacob is our refuge." The faith and earnestness of the preacher comforted the people, and he spoke strong words which moved both their souls and bodies. Charles Wesley improved the occasion by writing and publishing, in two parts, "Hymns occasioned by the Earthquake, 8th March, 1750." They had a large sale, for all London was in commotion, and multitudes cried for mercy.

Whilst the earthquake was creating widespread alarm, Charles Wesley's sister, Mehetabel, was ill, and expecting every hour to be her last. Charles visited and prayed with her on 5th and 14th March. He called again on 21st March, but the call was a few minutes after her spirit was set at liberty. On the 26th he attended her body to its quiet grave, weeping with the bereaved family. Charles Wesley, during all the years his wife and family resided in Bristol, spent ten out of the twelve months of each year in London, preaching daily at one of the five chapels the Methodists then had in the metropolis, and paying occasional visits to places a little beyond London. The last preaching tour Charles Wesley made in the provinces was during the summer of 1756, when he travelled and preached through Staffordshire, Yorkshire, and Lancashire; after that he confined his labours as a preacher between London and Bristol.

In December, 1757, his son Charles was born; two brothers and a sister born before him had died young, and the parents earnestly desired and prayed that Charles, named after his father, might be spared to them. Their prayer was answered; he outlived both his parents, and died in 1834, aged seventy-seven years. He became one of the most accomplished organists in England.

In February, 1766, a further source of joy was added to the domestic circle by the birth of another son, who was named Samuel. He was a prodigy of musical learning from infancy. At the age of six he wrote an oratorio; and at eight was taken in court apparel, provided by Lord Mornington, to play Handel's music before the King and Court. Lord Barrington published an account of the extraordinary genius in music of those two boys. Samuel became great as a composer and organist, and died in London in 1837, aged seventy-one years. Another son was born to them in 1768, but he died young. Charles having written to his brother concerning the new infant, John made the following remarkable reply: "It is highly probable that one of the three boys will stand before the Lord [as a preacher]. But, so far as I can learn, such a thing has scarce been these thousand years before, as a son, father, grandfather, *ætarus tritavus,* preaching the genuine Gospel in a line. You know Mr. John White, some time chairman of the Assembly of Divines, was our grandmother's father." Samuel Wesley, rector of Epworth, was ordained deacon, and began to preach in 1688; Charles Wesley, his son, began to preach before his father died, and he continued to preach till 1788, so that between father and son, the Gospel was continuously preached for one hundred years. There are very few such instances on record; but there were Wesleys preaching continuously from 1600, or thereabouts, till 1791, a period unbroken for over one hundred and ninety years. There are several Wesleys still who are preaching the genuine Gospel, both in the Church of England and in Methodism.

Finding so many difficulties arising from his having to spend the greater part of each year in London, whilst his family were in Bristol, in 1771, he not having money sufficient to pay for the removal of his family to London, a subscription was commenced to meet the expense, but without Charles Wesley's knowledge. A wealthy Methodist lady residing at Bath, the wife of Colonel Gumley, who was godmother to young Charles Wesley, hearing about Mr. Wesley's intended removal from Bristol, sent for him, and said to him in substance: she had a house in London which had thirty years' lease to run, it was furnished, with ample provisions in the cellars for her own family; she desired his acceptance of the lease, the furniture, and provisions, and gave him also money to pay his and his family's fare to the metropolis. Never during his lifetime did Charles Wesley explain to any one the reason why he, a poor Methodist preacher, should live in a large mansion, for such it was in those days, in the aristocratic part of London,—Great Chesterfield Street, Marylebone. There he settled, three miles from the Foundry where he preached, but he made the journey almost daily on a white palfrey; and there he died, and there his widow lived so long as the lease was unexpired. It was a noble, generous gift on the part of Mrs. Gumley; but she owed her conversion to the preaching of the Wesleys at the very commencement of Methodism in Bristol and Bath, and she made that as part of her acknowledgment of indebtedness to Methodism. But her bounty went further; and, amongst other things, she gave young Charles Wesley the first organ he had to play upon, which cost forty pounds.

From the time of his settlement in London, Charles Wesley devoted himself to the education of his three children, Charles, Sarah, and Samuel, each of whom early became accomplished classical scholars, being able to write and speak Greek and Latin at the age of eight. For his two sons he secured the training of the best organists in London; and one of them refused payment for his services, being content to hear his pupils play his own manuscript pieces, as they often brought out of them better musical effects than he, as the composer, supposed they contained.

Charles Wesley took a deep interest in any public movements connected with religion. Sometimes he was drawn out in prayer with a fervour which seemed impossible to one so fragile in body, and on such occasions the divine presence was manifested with so much power that all his audience felt that God was there. Once, in the summer of 1772, when administering the Sacrament of the Lord's Supper at the Foundry, he was constrained to stop in the course of the service, and pray with great earnestness for the Rev. John Fletcher. The large audience in London was impressed and blessed under that prayer, and the influence of it reached to Madeley in Salop; for on asking Mr. Fletcher, in a letter, how he felt on the previous Sunday, Mr. Fletcher replied: "That he had been wondering how he had been inwardly loosed that day, and how prayer and praise came from a much greater depth in his heart than usual, and the blessing had remained with him ever since." It is manifest, therefore, that there is power in prayer, and sympathy at the throne of grace, when faith accompanies prayer, just as in so many of the reported miracles of Christ it was the faith of the suppliant that brought the blessing. In praying for Mr. Fletcher, Charles Wesley was himself blessed, and his congregation also. In the summer of 1776, Mr. Fletcher fell into a serious illness, which appeared to be a confirmed consumption. He came to London for careful nursing, and Charles Wesley, with great ardour and importunity, prayed for his recovery, and wrote a hymn, which was sung by the Societies at London and Bristol, entitled, "A Prayer for the Rev. Mr. John Fletcher, 30th June, 1776." Mr. Fletcher recovered, and resumed his ministry. Charles Wesley took a deep interest, also, in the case of the unfortunate Dr. Dodd, and he wrote and published "A Prayer for Dr. Dodd, under Condemnation"; he was executed for forgery in 1777.

What were known as the Gordon riots in London, in 1780, were to Charles Wesley a source of intense anxiety, and he wrote to his brother John in the country, telling him his fears that the rioters would pull down all the Protestant chapels they came near, and their new chapel in City Road amongst them. Mob law prevailed a long time; but the Methodists were earnest, constantly praying for divine protection, and the rioters did not disturb the City Road worshippers of God. When the danger was past, the event was commemorated by Charles Wesley in a tract of "Hymns written in the Time of the Tumult, June, 1780," in which he prayed in verse for the King, his family, and even for the persecuted Roman Catholics.

Charles Wesley attended the Conference of 1780, held at Bristol, the last he was present at. He was unwell at the time, and afterwards became much worse, and a feeling of melancholy came over him, engendered by age and weakness. His sufferings were great, and the only food he could take was dry toast. He was then uncertain whether he should live or die; and writing to his son, Charles, he said, "My father I have heard say, God had shown him he should have all his nineteen children about him in heaven; I have the same blessed hope for my eight. His blessing be upon you all." He was then seventy-three years old.

A very touching, important, and interesting event took place at the residence of Mrs. Hannah More in 1786, when William Wilberforce, M.P., a young rising statesman, was introduced to Charles Wesley, then nearly fourscore years old. On entering the room, Mr. Wesley rose, met Mr. Wilberforce, and gave him his blessing. In recording the event, the young philanthropist said, "Such was the effect of his manner and appearance that it altogether overset me, and I burst into tears, unable to restrain myself." God was in that blessing, and the beneficial effects of it were seen after many days. Two years afterwards, Mr. Wesley died; and on learning how small an annuity Mrs. Wesley had to live upon, Mr. Wilberforce sent her £60, and continued to send her the same amount yearly for thirty years, till she died, 1822, aged ninety-six years.

Approaching the age of fourscore, Charles Wesley was deeply conscious of his being near the end of his pilgrimage, and within a short space of time, six or seven of his endeared personal friends were called away from earth. These solemn calls increased his earnestness in what service he was able to render. He usually preached at the City Road Chapel every Sunday morning and afternoon; at times the Word was enforced and applied with an energy and zeal which astonished his hearers. On one occasion his gown caught the hymn-book, and it fell on the head of Dr. Coke, who was seated in the desk below. Unconscious of the event, the zeal of the preacher abated not; and fearing a worse result, Dr. Coke stood and looked up, and soon afterwards the

Bible came down, and was caught without doing any harm; but Charles Wesley did not know what was done till he had finished his discourse. Having no actual disease, he continued to preach as long as any strength remained in him. There followed a state of prostration, which did not prevent him riding out daily for a short time. When this had to be given up, his brother John was in London; and he remonstrated: as he thought, by persevering in his out-door exercise, he might again rally. He enjoined on Dr. Whitehead to visit him, and enforce this exercise if possible. He paid the visit, and charged his guinea for it to the City Road Stewards. He repeated his visits afterwards from friendship, and described the condition of the patient as one of "unaffected humility, and holy resignation to the will of God. He had no transport of joy, but solid hope, unshaken confidence in Christ, and perfect peace." John Wesley took his farewell leave of his brother at the end of February, 1788. Within a week Charles was unable to write, and his daughter, Sarah, answered her Uncle John's letters, which were full of affectionate anxiety. Recovering a little strength, he wrote his last hymn, for the poetic fire was not extinguished, though burning very feebly; the hymn has four stanzas of six lines each, and on it is inscribed, "Written a little before his death." In it he prays for perfect holiness to change the human to divine, and commences the last verse thus:—

"O, that the joyful hour was come
Which calls Thy ready servant home."

The hour was near, and lingering on the borderland of heaven, extreme weakness came on, and he called for Mrs. Wesley, and asked her to write as he repeated the following lines:—

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope Thou art,
Strength of my failing flesh and heart;
Oh, could I catch a smile from Thee,
And drop into eternity!"

Unconscious of pain, without any disease, he lingered on, passing out of the world in the same manner that he entered it. At his birth he showed no signs of consciousness for many days; at his dying he lay patient, passive, and prostrate, watched day and night, either by his daughter, his wife, or Samuel Bradburn, till 29th March, 1788, when the weary wheels of life stood still; his spirit returned to God in so tranquil a manner, that they who sat by him did not know the moment when the spirit departed from him. He was aged eighty years and four months, and his body was interred in Marylebone Churchyard, only a short distance from his residence in Great Chesterfield Street, and in the parish in which he dwelt. A tomb was erected over his grave, which was so much decayed half-a-century afterwards, that the Wesleyan Book Committee replaced it by a marble tomb, surmounted by an obelisk. In the same grave are deposited the bodies of Mrs. Wesley, and their two sons, Charles and Samuel.

The following brief sketch of his character is extracted from the marble tablet to his memory in City Road Chapel:—

> "As a preacher, he was eminent for ability, zeal, and usefulness, being learned without pride, and pious without ostentation; to the sincere diffident Christian, a son of consolation—to the vain boaster, the hypocrite, and the profane, a son of thunder. He was the first who received the name of Methodist; joined his brother as an itinerant preacher, endured hardships, persecution, and disgrace, contributing largely to the first formation of the Methodist Societies. As a Christian poet he stood unrivalled, and his hymns will convey instruction and consolation to the faithful in Christ Jesus as long as the English language is spoken. He was a firm believer of the doctrines of the Gospel, and a sincere friend of the Church of England."

A brass medal was distributed to the members of Society, to commemorate his death, on which was the Lord's Prayer on one side, and his name and date of death on the other. A good Methodist woman said, on leaving the Chapel at City Road, where his death was announced at the five o'clock morning service: "Who will poetry for us now?" But God has taken care of the poetry, just as he took care of his widow.

John Fletcher, of Madeley.

[*Born*, 1729 : *Entered the Ministry*, 1757 : *Died*, 1785.]

A BEAUTIFUL spirit escaped from earth, but little contaminated by sin, when that of the saintly Fletcher exchanged mortality for life, nearly a century since. Although a hundred years have passed since he was vicar of Madeley, yet to this day in that village, no name of man is spoken with more love and reverence than is that of John Fletcher, in whom humility, simplicity, piety, and purity were so happily blended with learning and good manners, that the reputation of the man has not only lived, but has diffused its genial influence over christendom.

His proper family name was Jean Guillaume de la Flechère, and he was descended from one of the most considerable families in Switzerland, a branch of the Earldom of Savoy. He was the youngest son of the family, born at the Chateau at Nyon, 12th September, 1729. "The house where I was born," wrote Mr. Fletcher, "had withstood the storms of centuries, and has one of the finest prospects in the world; we have a shady wood near the lake, where I can ride in the cool all day, and enjoy the singing of a multitude of birds." Of his early life but little is recorded. He early discovered great quickness of apprehension and vivacity of character, blended with a deep sense of the majesty of God. One day he offended his father, when quite a child, and ran away from him to avoid correction; but whilst concealed in the garden, the conviction of his error brought him to his father; and he remembered the feeling of remorse long afterwards. On another occasion he, when only seven years old, quarrelled with one of his brothers, for which he was reproved by a female servant, whose words brought him to his knees before God; he confessed his fault, and had peace of mind for his reward. His mother he dearly loved, but one day he offended her undesignedly, and she punished him for his forwardness; with a look of affection he meekly replied, "When I am smitten on the one cheek, and especially by a hand I love so well, I am taught to turn the other also." Immediately, indignation was changed for admiration; the mother, after that speech, loved her boy more than ever.

He studied with his two brothers at the celebrated College at Geneva, and soon distinguished himself above nearly all his competitors, carrying off the most valuable prizes. By his diligence and application he acquired that classical taste which gave both dignity and refinement to his simple manners in after life. He had many escapes from premature death before he was fourteen; he thought nothing of swimming five or six miles in any water, no matter how deep or rough. He also practised fencing with swords, and on one occasion he was much wounded by his brother's sword. Having completed his college course, he returned home; studied German, Hebrew, and the higher mathematics, with the view of entering the ministry of the Church, but on considering the high Calvinism of the Geneva articles, his mind revolted from subscribing them, and he yielded to the wish of his friends, who then advised him to enter the army. He now began to study gymnastics and fortifications, and went to Lisbon with a captain's commission in the Portuguese service. He was ordered to be in readiness to sail to Brazil for active service; but a servant overturned a kettle of boiling water over his leg, and he was confined to bed in consequence, when the vessel sailed for Brazil, and thus was he again delivered from certain death, for the ship and all her crew were lost. His military ardour was not checked; he returned home, then hastened to Flanders, where his uncle, who was a colonel in the Dutch service, procured him a commission. His uncle died shortly after; peace was proclaimed, and he gave up going into the army.

His next thought was to visit England, to learn our language and literature. On his arrival, unable to speak English, he entrusted all his money, £90, to a Jew who spoke French, to whom he made his wants known. That Jew was honest, and after changing his money for English, brought it all back to him. Mr. Burchell, of South Mimms, Hertfordshire, was his tutor, and under him he studied for eighteen months, and made remarkable progress. He next engaged himself as a teacher of French to the family of Mr. Hill, M.P. for Shrewsbury, who resided at Tern Hall. The slender state of his finances induced him to remain in that situation some time. Under the roof of that mansion, his mind was awakened to a sense of his lost condition as a sinner. In his youth he had gained a prize at the Geneva College for the best essay on Christian Godliness, but he found out that he was really ignorant of what godliness was. He had a remarkable and startling dream, in which he was a witness of the end of the world, of the last judgment, and of the terrible doom of those who had not Jesus for their Saviour. He was a rigid formalist in religion, regularly attended public worship, made long prayers in his chamber; but his hope of salvation was in his prayers, and a certain habit he had of saying, "Lord, I am a great sinner; pardon me for the sake of Jesus Christ;" but his heart was untouched, the carnal nature was unregenerated. One Sunday he was copying some music in his room, when the man-servant, a godly man, entered, and seeing how he was occupied, told him that was the Lord's day, and should be sanctified in a very different manner. His mind was impressed by the observations made; he had made a new discovery, and feeling his own deficiency, began to make serious inquiries of Christian friends.

When Mr. Hill went up to London to attend the Parliament, in January, 1755, he took his family with him, and Mr. Fletcher also; while they stopped at St. Albans, he walked out into the town, and did not return till they were set out for London, A horse being left for him, he rode after, and overtook them in the evening. Mr. Hill asked him why he stayed behind? He replied, "As I was walking, I met with a poor old woman, who talked so sweetly of Jesus Christ, that I knew not how the time passed away." "I shall wonder," said Mrs. Hill, "if our tutor does not turn Methodist, by-and-by." "Methodist, madam; pray what is that?" inquired Fletcher. She replied, "Why, the Methodists are a people that do nothing but pray; they are praying all day and all night." "Are they?" said he; "then by the help of God I will find them out if they be above ground." He did find them out not long after, and was admitted into the Society. From that time, whenever he was in town, he met in the class led by Mr. Edwards, and found the exercise so profitable to his soul, that he lost no opportunity of meeting. He enjoyed the privilege of the class meeting, and continued a member of Society during his life. One of his Society tickets, dated twenty years after the events just named, is now in the possession of the writer of these lines, and is proof of his continued membership. On Sunday, 19th January, 1755, he heard a sermon on the words, "Being justified by faith, we have peace with God, through our Lord Jesus Christ." His heart was still hard, but that sermon brought fresh light and deeper convictions; he began to read the experience of the Lord's people, prayed much, read his Bible more, and soon afterwards several passages of Scripture were in succession brought before him; he took God at His word, trusted, believed, and then was filled with joy. He then asked God for perseverance and grace to serve Him till death, and how fully and faithfully he did that service is well known to the Church and the world.

In 1756, Mr. Fletcher's father died, and he had the satisfaction of learning that in his illness he had repentance unto life, and died in full assurance of faith. His mind now was seriously turned towards the ministry. His patron, Mr. Hill, had procured him preferment in the Church, if he would take orders. On 24th November, 1756, Fletcher wrote a long letter to John Wesley, asking his advice in the matter. The result was, he offered himself a candidate for holy orders, and was ordained deacon by the Bishop of Hereford, on 6th March, 1757, and priest, on Sunday, 13th March, by the Bishop of Bangor, at the Chapel Royal, St. James's, London. Under that date, John Wesley made this record in his Journal: "13th March,—Finding myself weak at Snowsfields, I prayed that God would send me help at the chapel, and I had it. As soon as I had done preaching, Mr. Fletcher came, who had just been ordained priest, and hastened to the chapel on purpose to assist me at the administration of the Lord's Supper, as he supposed me to be alone." So the earnest Fletcher began his ministerial work in the Methodist chapel.

For three years Mr. Fletcher was constantly preaching in London and in the country. In London he had free access to Mr. Wesley's pulpits, but he also preached in French to meetings of his countrymen, his English pronunciation being then so Frenchified, as to make it difficult for English hearers to understand him at times; but this he was able to correct by continued exercise. In June, 1757, he preached his first sermon in the country, at Atcham, near Shrewsbury, on "The Friendship of the World is Enmity against God;" it was a bold sermon he preached, and the prevailing wickedness was unsparingly exposed. He preached also at the church at Wroxeter, and the Abbey Church, and St. Alkmunds, Shrewsbury. His services were gratuitous, as he remained in Mr. Hill's family as tutor. In 1760, the sons were sent to the University, and his patron desired to provide suitably for the young clergyman. One day, in that year, Mr. Hill informed him that the living of Dunham, Cheshire, was at his disposal, and he offered it to Mr. Fletcher, saying, "The parish is small, the duty light, the income (£400 per annum) was good, and it is situated in a fine healthy sporting country." After thanking Mr. Hill for his kindness, Mr. Fletcher added, "Alas! sir, Dunham will not suit me; there is too much money, and too little labour." Mr. Hill replied, "Few clergymen make such objections; it is a pity to decline such a living, as I do not know that I can find you another; what shall we do? Would you like Madeley?" "That, sir, would be the very place for me," was the reply. Then added the patron, "My object, Mr. Fletcher, is to make you comfortable in your own way. If you prefer Madeley, I shall have no difficulty in persuading Chambers, the present vicar, to exchange it for Dunham, which is worth more than twice as much." Such was the way in which divine Providence opened the way for Mr. Fletcher to enter on that grand sphere of usefulness which he pursued for twenty-five years with such untiring energy, and such blessed results.

The closest friendship subsisted between Mr. Wesley and Mr. Fletcher, and they were together on every possible occasion. They travelled together, preached for each other; Fletcher's presence in the Methodist

Conference was hailed almost like that of an angel from heaven; his influence there was very great, and of his preaching and general character Mr. Wesley thus wrote:—

> "Instead of being confined to a country village, Mr. Fletcher ought to have shone in every corner of our land. He was full as much called to sound an alarm through all the nation as Mr. Whitefield; nay, abundantly more so, seeing he was much better qualified for that important work. He had a more striking person, a more winning address, a richer flow of fancy, a stronger understanding, a far greater treasure of learning,—both in languages, philosophy, philology, and divinity,—and, above all, a more deep and constant communion with the Father, and with His Son Jesus Christ. For holy tempers and holiness of conversation one equal to Mr. Fletcher I have not known; no, not in a life of fourscore years."

Similar testimony was borne subsequently, both by the pulpit and the press, in almost countless instances.

In 1766, Mr. Fletcher preached a powerful sermon, in which he exposed the true character of popery so convincingly, that he arrested the purpose of a Romish priest to establish a church of that persuasion at Madeley. In 1770, he paid a visit to his native land, and to some Huguenots in whom he was much interested. He was accompanied on his journey by a wealthy and pious Methodist merchant of Bristol, Mr. Ireland, a beloved friend of the Wesleys. His account of that journey, which included a visit to Naples, Pompeii, Herculaneum, and Rome, is one of very deep interest, and exhibits his careful observation, and his deep concern for the ignorance and impiety which met his eyes and ears everywhere.

In 1771, Mr. Fletcher was appointed by Lady Huntingdon, the principal of her College at Trevecca, with Joseph Benson as head-master; but, on learning that both of them preached Arminian doctrines, they were summarily dismissed. In a letter of Mr. Fletcher's to Mr. Benson, dated 24th August, 1771, the original of which is in the possession of the writer, Mr. Fletcher asks, "What are our dear lady's jealousies come to? Ah, poor College, they are without a master, but not without a mistress!" That was part of the outcome of the important controversy which occupied the Methodist Conference in 1770 and 1771; and to answer the controverted doctrines, Mr. Fletcher wrote and published that most elaborate work, "Checks to Antinomianism," a work which has been kept in print and in constant circulation for more than a hundred years. The natural disposition of Mr. Fletcher was averse from polemical divinity, but a deep sense of the doctrinal evil then so prevalent induced him, with much reluctance, to engage in the painful task. During the whole time he was writing those checks, his mind was kept in a state of calm and humble dependence upon God. As the result of that publication, Pelagianism was eradicated from the Church of England, and Antinomianism received an effectual check.

In 1773, John Wesley wrote a most important letter to Mr. Fletcher in which he designed, in case Mr. Fletcher survived him, that he should succeed him in the management of the Methodist Societies. Mr. Fletcher predeceased Mr. Wesley by six years, and he himself wrote and published the first "Life" of Mr. Fletcher, a volume of 227 pages. In the same year, 1773, Mr. Fletcher wrote to the Rev. Charles Wesley a letter, in which he made this confession: "Old age comes faster upon me than upon you; I am already so greyheaded that I wrote to my brother to know if I am not fifty-six instead of forty-six; and yet, praised be God, my strength is preserved far better than I could expect." It should be recorded, that there was the deepest and strongest friendship between Mr. Fletcher and Charles Wesley, which is indicated by the frequent letters they exchanged, and the brotherly confidence expressed in them.

In 1776, Mr. Fletcher, being advised to travel for change of air, in pursuit of health, he paid a visit to the Rev. John Berridge, vicar of Everton. He had visited him about twenty years previously, and the meeting was remarkable. Nor was it less so on this occasion; for although Mr. Berridge had tried to answer Mr. Fletcher's "Checks," and had opposed his views as strongly as language would permit, when the Everton vicar saw Mr. Fletcher enter his room, he ran up to him, embracing him in his arms, and with looks of delight and tears of affection, exclaimed, "My dear brother, how could we write against each other?" The two ministers prayed together before the whole household, and such a time of the manifest presence of God was seldom before known. The two men again met in London, at the house of Charles Greenwood, Stoke Newington, with the same marks of strong affection. At that time, 1777, Mr. Fletcher made the acquaintance of

Mr. William Perronet, towards whom his heart's affection was drawn, and he continued his loving attentions to him to the time of his early and premature death. In December of that year, Mr. Fletcher again visited his native land with Mr. Ireland, seeking rest and health, and yet he was constantly working for the Master. Nor did he forget his parishioners at Madeley during his enforced rest, but kept up his teachings by long and valuable letters. His stay was protracted in Switzerland, but he was preaching as often as opportunity offered. He remained chiefly with his sister, whose long and dangerous illness prolonged his visit. One of the years he spent there was memorable for the deaths of three notable men,—Voltaire, Rousseau, and Baron Haller; he made characteristic remarks on the life and manner of dying of each of them. Baron Haller was a philosopher, politician, and poet, skilful in botany, anatomy, and physic, and of his death he remarks: "Smatterers in philosophy are often impious, true philosophers are always religious; Haller's conversation was pious and edifying." He returned to England in March, 1781. In passing through Paris with Mr. Ireland, he attended on a sick person, and would have brought on him the censure of the Romish Church, had not Mr. Ireland, who was mistaken for him by the police, suffered them to remain in their error till Mr. Fletcher had escaped from the city, and was too far on his journey to be overtaken. They afterwards joined each other, and arrived in England in April, after an absence of three years and four months.

No man's life was more marked with evidences of the direction of divine Providence than was that of Mr. Fletcher. Many instances are on record of divine interposition on his behalf, in every period of his life from infancy to his last days. It was especially marked in the matter of his marriage. During his stay in Switzerland, his friends had strongly urged him to marry, but he asked himself, what he could do with a Swiss wife at Madeley. His mind being directed to the subject, he had not much difficulty in making his choice, although he was personally acquainted with several godly ladies, and corresponded with them, any one of whom would have been to him a helpmeet. His thoughts centred themselves in one whom he had first met in 1756, and of whose godly life and earnest work for the Master he had been a noteworthy observer for a quarter of a-century. This was Miss Mary Bosanquet, the daughter of a wealthy man, lord of the manor of Leytonstone, in Essex, whom Mr. Fletcher had first met and conversed with soon after his conversion, when she was a girl of only seventeen. As soon as his choice was made, he wrote an offer of marriage to Miss Bosanquet, which she received on 8th June, 1781; they two had long admired each other, but Fletcher regarded the fortune of the young lady as a barrier to their marriage, and she had for years been too much occupied by her philanthropic schemes to think of marriage. She consulted with Mr. Wesley, so also did Mr. Fletcher, after which Mr. Fletcher visited Miss Bosanquet at her home in Yorkshire, Cross Hall. Both were well connected in their family relationships, but the lady did not then know that her lover belonged to one of the noble families of Sardinia; nor was she aware till after their marriage that he carried with him, but never used, a seal on which was the family arms. Consent to marry having been obtained, Mr. Fletcher exchanged pulpits with the Rev. John Crosse of Bradford, Yorkshire, and he preached in Methodist chapels also. They were married by licence in Batley Church, on 12th November, 1781, and were respectively of the ages of fifty-two and forty-two, Mrs. Fletcher having been born the same month and day as her husband, only ten years later. The account of their wedding-day is a most interesting and original record, written by Mrs. Crosby, who was one of the twenty persons present. Two days afterwards, John Wesley, in a letter to Mr. Fletcher, began thus: "There is not a person to whom I would have had Miss Bosanquet joined besides you: but this union is of God."

From the time that he settled at Madeley with Mrs. Fletcher, he had no return of his consumptive disorder; on the contrary, by the blessing of God on her peculiar care and tenderness, not only his health was confirmed, but his strength restored as in the days of his youth; and he took care to employ all his time and strength in doing all the good he could to the poor people around him. There were eight public-houses in his parish; these he visited on Sunday between the hours of service, in company with his church-warden, and speaking kind and encouraging words to those he met there; some of them were reclaimed from the paths of sin, and in every house he bore a faithful testimony against sin.

For many years he was deeply concerned at the ignorance of the children in his parish ; he at length succeeded in establishing a day-school, and not only provided an adequate teacher, but superintended it himself. The question of Sunday schools was talked about in 1781 and 1782, and seeing that great advantage would be likely to arise from having one in his parish, he drew up proposals and circulated them, and the result was he soon gathered three hundred children, and arranged for their being taught in six separate places in Madeley, Madeley Wood, and at Coalbrookdale. These schools he took every opportunity of visiting himself, instructing the children up to the Thursday before his last illness. As the children were utterly ignorant, and employed all the week at some kind of work, he arranged that they should be taught reading, writing, and the principles of religion. The boys and girls were in separate buildings, so there were two rooms required at each of the places named. They were supported by subscription ; three or four inspectors were appointed to visit the schools, and registers were kept for the names and attendance of both teachers and scholars. It was not long before a general reformation took place in the parish, and many that had been notorious for all manner of wickedness, old and young, learned to worship God in spirit and in truth. Very remarkable instances are on record of the vilest and worst of men being rescued and saved. The laying of the foundation stone of the Madeley Sunday School was the last public work on which Mr. Fletcher was engaged. He also made provision for preaching services being held at Madeley Wood. Some of his parishioners had to travel some miles to attend the Sunday services at his church. If these did not bring their own provisions, he always welcomed them to food in the vicarage, and he scarcely seemed ever to enjoy his meals unless he knew that some sick or indigent neighbour should partake also. With all his generosity, he was ever careful to live within his income. To effect this, it was his custom to pay for everything when it was purchased, thereby keeping his mind unencumbered, and free from perplexing cares. His property, his time, his all, he considered as consecrated to God and to the service of his flock.

In 1783, he and Mrs. Fletcher were earnestly entreated to visit the family of the Rev. E. Smyth, of Dublin; but not having the means of meeting such an expense, the money came from an unexpected source, and the journey was made. He preached at various places on his way, and during his stay in Dublin, in the latter place, both in French and English. His exhortations were attended with a remarkable blessing, numbers of careless persons being awakened and brought to Christ. Some Irish people attended at the French Church, who knew nothing of the language in which he preached, and on being asked why they were there, they answered, "We want to *look at him*, for heaven seemed to beam from his countenance." When about to leave Dublin, a purse of money was presented to him to pay his expenses; but he declined to receive it, saying they were all paid; he took the purse, then, understanding that their fund for the poor was run out, he returned it, and desired that all the money might be distributed amongst their own poor. But he thanked them as much for the gift as if he had retained it. and he esteemed it a privilege thus to be of service to the poor.

When unable through feebleness of body to do much work, he consoled himself by writing these observations:—

> "I keep in my sentry-box till Providence remove me; my situation is quite suited to my little strength. I do as much or as little as I please, according to my weakness; and I have an advantage which I can have nowhere else in such a degree; my field of action is just at my door, so that if I happen to overdo myself I have but to step from my pulpit to my bed, and from my bed to the grave. If I had a body full of vigour, and a purse full of money, I should like well enough to travel about as Mr. Wesley does; but as Providence does not call me to it, I readily submit."

In the meantime, nothing seemed to him either hard or wearisome if it tended to the good of his people. He was blessed in himself, and an eminent blessing to all around him. "As he approached the end of life, the graces he had kept in exercise so long became more illustrious and powerful; his faith more assured; his hope more lively; his charity more abundant; his humility more profound; his resignation more complete." He was distinguished more than ever by meekness of wisdom, purity of conversation, lowliness of mind, and devotion to duty.

Never did husband and wife live and work together in more perfect love and harmony than did John and Mary Fletcher. They were both eminent as saints, and as workers together with God for the extension of His Kingdom. When it became evident to Mrs. Fletcher that the work of her husband was nearly done on earth, he said, in reply to her remarks on the subject, "Well, my love, let us think only of a holy life: as for the manner of our death, let us leave all to Him, who will do all things well." On 4th August, 1785, Mr. Fletcher was engaged in visiting sick persons from three in the afternoon till nine at night, and reaching home he said he had taken cold; next day he was unwell, and on the 6th he had fever. Sunday was the 7th, and although intensely feeble he could not be persuaded from preaching. He assured his wife that God would strengthen him to go through the duty. He had not proceeded far in the service when his countenance changed, and faintness came on; the windows being opened, he revived somewhat, and went through the service. Mercy was the subject of his discourse, and during its delivery he seemed to be raised above all the fears and feelings of humanity. His appearance and manner gave an irresistible influence to his words, for his hearers saw plainly the hand of death was upon him. Having finished the sermon, he walked to the Communion-table, where the same affecting scene was renewed with increased solemnity. Tears and sighs were blended whilst the people beheld their pastor offering up the last languid remains of a life he had lavishly spent in their service. In going through the Sacramental service he was frequently exhausted, but the spiritual vigour triumphed over the bodily weakness. The service lasted till two o'clock—he had struggled on for four hours; and when the benediction was pronounced, he was supported from the altar to his chamber, where he lay some time in a swoon. From that chamber he never walked again into the world.

The dying of John Fletcher was in accordance with his previous living. Mrs. Fletcher records that he manifested peculiar pleasure in repeating the lines—

> "While Jesus' blood through earth and skies
> Mercy, free, boundless mercy, cries."

And he would frequently add—"Yes, boundless—boundless—boundless."

"Mercy's full power I soon shall prove,
Loved with an everlasting love."

The solicitude he felt during his illness of only eight days led him to cry out, "Oh, my poor; what will become of my poor?" While his pious and endeared wife often knelt by his bedside, with their hands clasped, he strove to comfort her by expressions of tenderness and love. On one occasion he uttered the prayer—"Head of the Church, be Head of my wife." At times he was so overwhelmed with the presence and power of God, that he had to offer the prayer, "Lord, stay Thy hand, or the vessel will break." Roused, as it were with the shouts of angels, and kindled into rapture with visions of glory, he sang hymns of holy triumph as he had strength; he spoke as one whose lips had been touched with heavenly fire, and when unable to speak, his countenance beamed with the light which was shining on his mind and heart. His last day on earth was Sunday. How the people prayed for the pastor they so much loved, how much they did not know before! After the evening service the poor, who had so often fed at his table, lingered about the house, longing once more to look on his beaming face. Their desire was gratified; his chamber-door was set wide open, and one by one they passed, and looked with longing, loving eyes; he sat upright in bed, directly opposite the door, his countenance unaltered. How soon all was over! a few hours after he breathed his last, so peacefully that they knew not the exact instant of his departure. Thus died John Fletcher, vicar of Madeley for twenty-five years, on Sunday, 14th August, 1785, aged nearly fifty-six years. He was interred in the churchyard, in a plain oak coffin with a steel plate, without a pall, pall-bearers, scarf, or hat-band; but two thousand of his parishioners attended his funeral, with such signs of unaffected sorrow as mortals seldom look upon. In person he was tall, strongly built, and well proportioned, his face interesting and noble; his countenance indicated the extraordinary grace and elevation of his character. John Wesley, Joseph Benson, Robert Cox, and Luke Tyerman have each written and published Lives of him, and although he has been a century in heaven, his name and memory are still precious amongst men. His widow survived him thirty years, and died 9th December, 1815, aged seventy-six years. Her Life was written in two volumes by Henry Moore.

On a marble mural tablet within the communion rails of City Road Chapel, London, is the following inscription :—

Sacred to the Memory of
THE REV. JOHN WILLIAM DE LA FLECHERE,
Vicar of Madeley, in Shropshire ;
Born at Nyon, in Switzerland, the XII. of September, A.D. MDCCXXIX., Died the XIV. of August, MDCCLXXXV.
A man eminent for Genius, Eloquence, and Theological Learning ;
Still more distinguished for sanctity of Manners, and the virtues of primitive Christianity.
Adorned with "whatsoever things are pure, whatsoever things are lovely,"
And bringing forth "the Fruits of the SPIRIT," in singular richness and maturity,
The measure of every other grace in him was exceeded by his deep and unaffected humility.
Of enlarged views as to the merit of the Atonement,
And of those gracious rights with which it invests all who believe,
He had "boldness to enter into the Holiest by the blood of JESUS."
And in reverent and transporting contemplations,—the habit of his devout and hallowed spirit,—
There dwelt as beneath the wings of the Cherubim,
Beholding "the glory of GOD, in the face of JESUS CHRIST," and was "changed into the same image ;"
Teaching by his own attainments, more than even by his writings, the fulness of the evangelical promises,
And with what intimacy of communion man may walk with GOD.

He was the friend and coadjutor of the Rev. JOHN WESLEY,
Whose apostolic views of the Doctrines of General Redemption, Justification by Faith,
And Christian Perfection, he successfully defended ;
Leaving to future ages an able exposition of "the truth which is according to godliness,"
And erecting an impregnable rampart against Pharisaic and Antinomian Error,
In a series of works, distinguished by the beauty of their style, by force of argument,
And by a gentle and catholic spirit ; affording an edifying example of "speaking the truth in love,"
In a long and ardent controversy.

For twenty-five years the parish of Madeley was the scene of his unexampled pastoral labours ;
And he was there interred, amidst the tears and lamentations of Thousands,
The testimony of their hearts to his exalted piety, and to his unwearied exertions for their salvation :
But his memory triumphed over death ;
And his saintly example exerts increasing influence in the Churches of CHRIST,
Through the study of his writings, and the publication of his biography.

In token of their veneration for his Character,
And in gratitude for the services rendered by him to the cause of Truth,
This Monument was erected by the Trustees of this Chapel, A.D. MDCCCXXII.

Thomas Coke, D.C.L., Bishop.

[*Born*, 1747 : *Entered the Ministry*, 1776 : *Died*, 1814.]

THAT which the Duke of Wellington was in the Peninsular wars,—what Lord Nelson was in the navy,—what St. Paul was amongst the apostles,—such was Thomas Coke amongst his brethren, the early Methodist preachers. He went through Ireland, Scotland, the West Indies, and America, as a flaming seraph, proclaiming the Gospel of Christ, and seeking to arouse multitudes to join in the work. How many dead souls were quickened to life by his earnest zeal and loving appeals, and how many thousands have been brought to know Christ by the agencies he called forth, eternity only can tell.

His father was a surgeon, the chief magistrate at Brecon,—Bartholomew Coke, a man of considerable property and influence. Thomas, his only child, was born at Brecon, 9th September, 1747 ; received a good preliminary education, after which he was sent to Jesus College, Oxford, in 1764, as a gentleman commoner. Having been brought up religiously, his mind was greatly disturbed by the licentious manners, and all kinds of wickedness he saw daily amongst the young collegians ; for infidelity was rife, and scepticism prevalent—so much so, that no long time was required to lead young Coke into the current of opinion. He lost his seriousness, became indifferent to religion, began to doubt divine truth, then became an unbeliever, an infidel. His mother's religious teachings were stifled, not extinguished, and when he had time for meditation, he soon found himself on dangerous ground, and began seriously to examine the basis of his new opinions. Dr. Sherlock's "Discourses" then came in his way, and after carefully studying them, he resolved to change his course of action, and with some hesitation left his sceptical companions. Enduring their taunts and ridicule, he grew stronger in his convictions of the truth; but, although he decided for Christ and His religion, it was only in theory that he became a Christian. When he had completed his studies at the University, he took the degree of Doctor of Civil Law, and left Oxford, in June, 1775, having been ordained for the ministry.

The position occupied by his father offered many facilities, as he thought, for preferment in the Church; and, indeed, he had such fair promises, that one of his patrons gave him hopes of a prebendal stall at Worcester Cathedral; but no steps being taken in that direction by any one, he began to think of a curacy, as he longed for employment. His religious views were limited to merely abstract truths,—of experimental religion he then had no knowledge. To purchase a living was urged upon his attention; he had the means, but he had scruples on that point he could not overcome. Waiting in vain on promises unfulfilled, he heard of a vacant curacy at South Petherton, Somerset, a village of some two thousand inhabitants; this he promptly secured, and it afforded him an ample sphere for the exercise of his zeal, his talents, and his earnest desire to be useful. He began his ministry by selecting subjects for his sermons out of the vital truths of the Gospel; these he delivered with a degree of animation to which the people had not been accustomed, and he soon attracted large congregations. Having secured public attention, and fearing his own abilities might not fully sustain the interest awakened, he began to preach the sermons of distinguished men; but he was not an indifferent student, and was often engaged till midnight in the work he had undertaken. His mind became seriously impressed with the desire to know more of God, and to realise the new birth for himself, that he might the more faithfully preach it to the people who flocked to the church in such numbers, that he proposed the addition of a gallery.

This being refused by the churchwardens, who had not much sympathy with the growing excitement, Dr. Coke employed tradesmen, and built a gallery at his own private expense. This unexampled display of liberality awakened suspicions in the minds of the farmers and villagers that their minister must have some connection with the Methodists.

At that juncture Dr. Coke unexpectedly met with the Rev. Thomas Maxfield, Mr. Wesley's first lay-preacher, who had since received Episcopal ordination, and staying near South Petherton, heard the Doctor preach; they became friends, and his extended Christian experience as a preacher for more than thirty-six years was of much service to the young curate. Their first interview related to the question of conversion; to promote that object the Doctor read "Alleine's Alarm to the Unconverted." That work produced a revolution in his heart. Amongst the friends of the Doctor at that time was the Rev. Mr. Brown, rector of Portishead, and vicar of Kingston, near Taunton. That gentleman lent him Mr. Fletcher's "Appeal," and his "Checks to Antinomianism," which were read with great care, and studied. Speaking of those two books afterwards, he said: "They were the blessed means of bringing me among that despised people called Methodists, with whom, God being my helper, I am determined to live and die." At that time he carefully considered the creed of Calvin, and promised his congregation a sermon on the subject; he began to preach from the words, "Of a truth I perceive that God is no respecter of persons." He had not proceeded far in his discourse when his mind became confused; he could not recollect the passages on which he was to rely to prove the doctrines, and, overwhelmed with confusion, he had to stop in the midst of the sermon and dismiss the congregation. He soon after gained more light; and seeing how many of the poor in the parish did not come to church, he began to hold week-night services in their cottages. One evening, walking into the country to preach, he was most earnest in prayer, as he walked the lonely road, that the blessing of pardon might be realised by him; but it came not as he hoped it would. Arrived at the village, he began to preach, and was unfolding the greatness of redeeming love, when it pleased God to speak peace to his troubled spirit, and to fill his heart with joy, which he experienced but could not tell. He was transported with joy on his return home, and in the first sermon he preached afterwards in the church, he told the people that he had experienced the blessing of pardon, and with increased fervour began to press his hearers to seek the same blessing.

Having entered on this new experience, he felt more confidence in God, and resolved to try to do without notes. His mental crutches being thrown aside, his first extempore sermon was attended with unusual unction, and under it three souls were awakened. These changes aroused a feeling of enmity against the minister,—his preaching without notes, the earnestness of his exhortations, his plainness of speech, and his week-evening lectures in the villages, all tended to create a ferment in the parish; and a charge was made against him to the bishop. In reply, the bishop said, to suspend him for three months would increase the ferment, and perhaps drive him to the Methodists, so he was let alone with simply an admonition. Disappointed at their failure, his opponents applied to the rector, who, to keep them in favour, peremptorily dismissed the curate, without any notice or farewell sermon in the church. The Doctor resolved to set himself right with the majority; so, on the Sunday after service, he gathered the congregation near the church, and preached to them in the open air, and promised a second service on the Sunday following. The rage of his enemies knew no bounds; but, conscious of his being in the right, he stood up between two children of a gentleman in the locality, at whose house the Doctor was staying, and the cowards gave him no molestation. That was the end of his three years' curacy in the Church of England, his first and last preferment there. He now waited the opening of Providence, but had not to wait long.

Hearing that Mr. Wesley was to preach at Taunton, he resolved to hear him, and, if possible, converse with him afterwards, as he was to be lodged at night with his friend, Mr. Brown, the rector of Kingston. The friends had their meeting, as we learn by the following entry in Mr. Wesley's Journal: "18th August, 1776,—I preached at Taunton, and afterwards went with Mr. Brown to Kingston. There I found a clergyman, Dr. Coke, of Jesus College, Oxford, who came twenty miles on purpose to meet me. I had much conversation with him, and a union then began which I trust shall never end." There is no record how the next twelve months were spent, but on 19th August, 1777, Mr. Wesley wrote in his Journal: "I went forward to Taunton with Dr. Coke, who, being dismissed from his curacy, has bidden adieu to his honourable name, and is determined to cast in his lot with us." He did so, and attended the Conference that year, but had no location; he was probably engaged to visit the societies. At the Conference of 1779, he was appointed to labour in London, and great crowds gathered to hear him. He diligently studied the doctrines, discipline, and rules of Methodism, and became so useful and so popular, that, in 1780, he was made the superintendent of the London circuit. He was an invaluable acquisition to Methodism, and Mr. Wesley placed the greatest confidence in him. During the same year, he accompanied Mr. Wesley in part of his journeys, and an arrangement was made that the societies in Ireland should be visited annually by Mr. Wesley and Dr. Coke alternately. The acquaintance then commenced with Irish Methodism was continued to the time of Dr. Coke's death. In the course of the journeyings as a Methodist apostle, he had to visit South Petherton, where he had been the poor man's benefactor and the sick man's comforter. They missed him after his dismissal, repented of their folly, and, on hearing of his coming to visit the place, they said: "Well, we *chimed* him out of the church, now we will atone for our error by ringing him into the parish," so he had a joyful welcome.

In 1782, Mr. Wesley deemed it right to separate the Irish from the English Conference, and hold a separate Conference annually in Ireland; and in 1782, Dr. Coke was sent to preside at the first which was held in that country. He soon discovered and corrected many irregularities, travelled much amongst the people, having discretionary power in that respect, and he soon obtained the goodwill of the Irish Methodists, so that they desired Mr. Wesley to appoint him annually to conduct the business of their Conference. From that time forward, till 1813, he was seldom absent, and for nearly thirty years he filled the presidential chair there with honour, approbation, and usefulness. Dr. Whitehead, in his "Life of Mr. Wesley," speaks of Dr. Coke's conduct in Ireland in terms of great commendation; but, in the same work, he speaks of Dr. Coke's conduct in London in terms so different, that when Dr. Coke had Mr. Wesley's "Life" reprinted for the Irish Conference, he eliminated or modified all Dr. Whitehead's allusions to himself.

About the time of the close of the American War, which ended in their independence, Mr. Francis Asbury, Mr. Wesley's representative in America, wrote to ask for more help, more missionaries, and pointed out the condition the Methodists were in at that time owing to the war, being equally destitute of baptism for their children, and of the Lord's Supper for themselves. The appeal was pressing and urgent; Mr. Asbury considered himself only a lay-helper, and not qualified to administer the Sacraments. In February, 1784, Mr. Wesley described this condition of things to Dr. Coke, and proposed to ordain him and send him out to America, as superintendent of the Methodist work there, and to give it a more definite and organised form. Startled, at first, at the bold proposal of Mr. Wesley, he took time to consider the matter, had it fully explained at the ensuing Conference, and on 2nd September, 1784, Dr. Coke was ordained superintendent accordingly. A short time afterwards, Mr. Wesley, aided by Dr. Coke, and the Rev. James Creighton, presbyter, ordained Richard Whatcoat and Thomas Vasey as assistants for the work in America, and all three arrived in that country on 3rd November, 1784. Dr. Coke spent some time in preaching in New York, after which he proceeded to Philadelphia, and resided with Mr. Basset, one of the Executive Council for the State of Delaware. On Sunday, 14th November, he accompanied his host to a chapel built in the midst of a vast forest, and he preached to an immense assembly, and afterwards administered the Lord's Supper to about six hundred communicants. As the service was closing, the Doctor perceived a plainly-dressed, robust, but venerable-looking man urging his way through the congregation towards him; on ascending the pulpit, the stranger took the Doctor in his arms and kissed him. That was the first meeting of Francis Asbury and Dr. Thomas Coke; they wanted no introduction. Immediately afterwards they started on a preaching tour, which in a short time covered a thousand miles. They then gathered in Baltimore at the end of December, 1784, with as many preachers as could be convened, and on 27th December, reading the instructions sent by Mr. Wesley to Mr. Asbury and the societies in America, Dr. Coke ordained Francis Asbury a bishop. Mr. Wesley had used the word superintendent in the case of both Dr. Coke's ordination and that intended for Mr. Asbury; but on taking a review of the circumstances around him, Dr. Coke, in the case of Mr. Asbury, used the word bishop to describe the office to which he was called and ordained. In doing so, he raised a great controversy, which was carried on occasionally for years afterwards. But the result has proved the wisdom of Dr. Coke's choice; and so the Methodist Episcopal Church in America, with its bishops and elders, was established on a broad and deep basis; and during the last week in December, 1884, there will be great centennial rejoicings in all the great centres of America, for the good work so auspiciously commenced by Dr. Coke, and which has received such abundant prosperity from the hands of God during the intervening one hundred years. Dr. Coke remained in the United States till 1st June, 1785, and visited General Washington, the first president of America. He also founded a College, called Cokesbury, which cost £10,000; but that, with the chapel belonging to it, was soon afterwards totally destroyed by fire. On his return to England, Mr. Wesley and the preachers severely censured Dr. Coke for exceeding his instructions in using the word bishop for himself, and in his ordination of Mr. Asbury; and to mark his displeasure in a permanent form, Mr. Wesley left Dr. Coke's name off the Minutes of Conference in 1785. But that did not greatly disturb Dr. Coke; he had a conviction that he had done right, so went on with his usual work regardless of the intended slight.

It was necessary that Mr. Wesley should take public notice of what the Doctor had done, partly as a warning to others not to exceed their authority, but more as a probable means of allaying the angry feeling manifested by some of the clergy whom Mr. Wesley desired not to offend. This was not the first, nor was it the last occasion on which Mr. Wesley and Dr. Coke were in antagonism; but the zeal, energy, and devotion of Dr. Coke, in all he undertook, led Mr. Wesley the more readily to forget offences after he had delivered his mind thereon. In 1785, the Doctor travelled as usual in England, and he extended his journeys to Scotland, Ireland, and Wales. In 1786, he formed the first Methodist society in the Norman Isles, and preached in the church at St. Heliers, Jersey; in this work he was aided by John de

Quetteville, and the work was the same year, and the two following, greatly promoted by Robert Carr Brackenbury and Adam Clarke.

At the Norman Isles, the Doctor heard of an effort having been made to establish Methodism in Nova Scotia, and he at once sought for a few young men to accompany him to that land as missionaries. He found three young missionaries, and with them sailed from Gravesend, in September, 1786. The voyage then commenced was one of the most perilous on record, not excepting that of St. Paul. Driven and tossed by the wind and waves, and at their mercy again and again, enduring the agonies of death many times, and at last driven by the winds whither they had not intended, instead of landing in Nova Scotia, on Christmas morning their weather-beaten bark cast anchor in the harbour of Antigua, in the West Indies.

Man proposes, God disposes. Dr. Coke thought Nova Scotia wanted help by missionaries. God knew that the West Indies were in still greater want of help of the same kind ; so on landing, he found in a resident family there, that of Mr. Gilbert, a people ready to welcome the Gospel, and to show kindness to missionaries. It is a most interesting story, how Methodism was thus strangely introduced into those islands, and how the black population thereby found their greatest friends and benefactors. Having thus commenced the good work, Dr. Coke devoted his utmost energies to its support and extension, and he lived to see the mission spread to several of the islands. From Antigua, where he left the young missionaries, he sailed to South Carolina, and paid another visit to America, where he visited various societies, related some of his experiences in the West Indies, and sailed from New York in June, 1787, arriving in Dublin in time to meet Mr. Wesley at the Irish Conference. There he related the overruling providence of God in so thoroughly diverting their voyage, and described what he had witnessed in the several West Indian Isles he had surveyed. All were greatly interested in what they heard, and acknowledged the hand of God in it all. He returned to England with Mr. Wesley and eleven of the preachers, to attend the English Conference ; on crossing the Irish Channel they very narrowly escaped shipwreck, as the vessel struck on a rock; but God again answered prayer.

At the Conference held in Manchester, 1787, urgent appeals were made for missionaries for Newfoundland, and Dr. Coke urged the claims of the West Indies, for which he succeeded in securing the appointment of three more missionaries; he then accompanied Mr. Wesley in a visit to the Norman Isles, which proved as dangerous as the previous one from Ireland. Even in the Bay of Alderney, they were rescued from great peril in answer to prayer. After a brief sojourn there, on his return to England, he spent most of the year in begging from house to house for the West India missions, and his great politeness of manner, and earnestness of appeal, enabled him to collect a considerable amount in small sums, for that work. After the Conference of 1788, he again went to the West Indies with the young men volunteers. He remained some time, visiting various islands, and settling missionaries as far as he had them, made observations of the further requirements, and in February, 1789, reached South America. There he met and travelled with Bishop Asbury, and together they held several Conferences, and were cheered by the large increase of members reported at each, the total members that year in America being 43,265. He spent four months in that country, and reached Liverpool in July. At the Conference he again appealed to the preachers for any help they could render on behalf of the poor slaves; and they, on their return to the circuits, spoke of the work Dr. Coke had done, so prepared the way for his visits; and for sixteen months, the doctor travelled over England, begging in every town for the support of the missionaries, and preaching every evening where he was visiting. No rebuff, no refusal, no indignity offered to him, hindered his progress; he heard the call of the poor negroes, "Come over and help us," and that kept him ever in action in seeking help for them.

Dr. Coke was the father and founder of Methodist Missions, both Foreign and Home. A copy of the first proposals he issued for establishing Foreign Missions a century ago has been preserved; Mr. S. D. Waddy, M.P., has had it republished in facsimile, and a most interesting document it is. The Doctor had a great soul in a small body; and once having entered into the experience of the new birth, he believed that the Gospel was the only means of saving every man; he therefore resolved to do his utmost towards sending it to the very ends of the earth. He was again in the West Indies, the first week in

January, 1791, and during the same month went again to America; but the ship got entangled in the isles along the Florida coast, and on landing, he found his way to some of the Indian tribes in America, amongst whom he was travelling, on 2nd March, the day on which the Rev. John Wesley died in London. Of this death he did not hear till many weeks afterwards, and he was unable to procure a passage to England till the middle of May.

On reaching London he found new and perplexing troubles. He was left by Mr. Wesley the senior of three trustees to Mr. Wesley's family papers; but during his absence in America, all the papers had been placed in the hands of Dr. Whitehead, that he might write a "Life" of Mr. Wesley from them. Dr. Whitehead refused to Dr. Coke his right to hold or even see the papers till he had used them for the "Life." Dr. Coke felt the obligation of senior trustee, and tried to enforce his just claim to have the papers. The result was a most painful contention in the London Society, which continued four or five years, and in which Dr. Coke was the most prominent figure. Dr. Coke then arranged for Mr. Moore to write a "Life" of Mr. Wesley to be issued by the Conference Press. When written, Dr. Coke read the proofs, but wrote none of the work; only as senior trustee he had his name put on the title-page with that of Henry Moore. That book sold ten thousand copies in six weeks, and twenty thousand copies by the end of 1792. That has been considered the official "Life" of Mr. Wesley ever since.

During the summer of 1791, Dr. Coke was preaching in Paris, and tried to establish a Methodist Society there; but the French people showed no sympathy with Methodism in the capital. It was a quarter of a century after that before a society was formed in Paris; but in 1811 the Doctor took much interest in the French prisoners in England, and arranged for a missionary to visit and preach to them. In 1792, Dr. Coke began the preparation of a popular Commentary on the Bible, on which he spent about £10,000, and issued it in numbers. This work he had in hand fifteen years. It was to him a financial loss. He also published other works, on which he bestowed much time and labour, his object being to place good books on easy terms in the hands of the poor. His publishing speculations were both a great trouble and loss, and to rid himself of the responsibility, he sold £10,000 worth of books in sheets for £3000. In that enterprise his motive was pure and good, but he had neither the time nor the experience requisite for carrying out such undertakings. He employed Mr. Samuel Drew of St. Austell for some years as his editor and assistant writer. After the death of the Doctor, Mr. Drew wrote and published his "Life."

At the Conference of 1793 the questions of holding service in church hours, and the administration of the Sacraments by the preachers, were warmly debated. Dr. Coke took sides with the people, and advocated the conceding of those points. That gave offence to the more conservative of the preachers, and resulted in a considerable falling off of the subscriptions to his missions; but he held on his way. During the summer of 1794 he visited Holland in order to get protection for some of his societies in the West Indies under Dutch rule. His efforts were unavailing; the toleration he desired for the negro slaves was not conceded till 1804, ten years afterwards. In 1796 his heart was set on a mission to the Foulah people in Africa, and much money was collected and spent in sending missionaries there; but the heart of Dr. Coke was almost broken when the Mission failed. The time and surrounding circumstances were unfavourable; but in August the same year he sailed once more for America, and when there manifested a desire to settle in that country. In that purpose he was strongly opposed by the English Conference after his return; but his restless spirit started him again to America after the Conference of 1797. The ship was seized by a French privateer, and the Doctor lost his clothes, but was allowed to escape with his books and papers, the French captain finding a Methodist preacher, even a bishop, a very unsuitable prize. On returning to England, in 1798, he formed a plan for introducing the Gospel to the degraded people of Ireland. In 1799 he wrote to the Bishop of London a letter containing a plan of union between the Methodists and the Church; the Bishop did not see a way open for such a union. In 1800 Dr. Coke opened a Methodist mission into Wales, which soon became a great success, and has been expanding ever since. In 1803, the Doctor paid his ninth visit to America, and during his stay preached before Congress.

Visiting Bristol, early in 1805, Dr. Coke was introduced by the Rev. John Pawson to Miss Penelope Goulding Smith, a lady of fortune and deep piety, then aged forty-three, who gave Dr. Coke one hundred guineas for his missions. On calling again upon the lady, she made her gift two hundred. Dr. Coke was astonished, delighted; they fell in love with each other, and were married in April, 1805. A plain carriage was provided, and she travelled with her husband all over the land on their beloved and benevolent mission, she devoting most of her fortune to the work of God. They carried all their books, papers, and wearing apparel with them continually, as they kept no home. In this way they lived most amiably together till 25th January, 1811, when she died at the City Road, London, and was interred in Brecon Church. A long and interesting account of her life Dr. Coke published in the *Methodist Magazine* for 1812. Having enjoyed married life for six years, in December, 1811, he found in Miss Ann Loxdale another suitable companion, the Doctor was then sixty-four, and the lady was fifty-six, they married, and were as happy as her feeble health would permit; but she died just one year after marriage, at York, December, 1812, and was interred at Brecon.

In 1805, Dr. Coke established Home Missions in England, which he largely supported himself, the design being to send preachers to places where there were no regular Methodist circuits. The scheme was much opposed, but it became a success, and in 1808, thirty-five missionaries were employed. For three or four years he was constantly employed in visiting the societies, attending Conferences, and begging from door to door for missions to the heathen. From September, 1809, to January, 1810, in house-to-house visits, he begged one thousand pounds for the great work to which he had devoted his life. When, in 1811, Dr. Coke pleaded most earnestly for missionaries to be employed amongst the French soldiers captured by England during the war, the Conference, after mature consideration, seeing no way open to support such missionaries, declined its consent, until Dr. Coke, who had long been accustomed to such replies, offered to become responsible for the entire cost of the mission. Then the Conference appointed the Rev. William Toase as the first missionary, and for several years the reports of the work were most encouraging. At the same Conference, 1811, the first missionaries were sent out by Dr. Coke to Sierra Leone, primarily to establish elementary schools, then to preach the Gospel.

On the death of Dr. Coke's second wife, he felt himself free to commence a new mission, which he had been considering occasionally since 1784—namely, a mission to India. In the *Arminian Magazine* for 1792, there is a letter of his on the subject. As all his time, energy, and fortune had been absorbed in the other missions he had originated, he was not previously able to look at India. Now that he had a little leisure, his mind was fixed on India; but all his friends earnestly tried to dissuade him, at the age of sixty-six, from such an expedition. To his endeared friend, Samuel Drew, he wrote: "I am now dead to Europe and alive to India." No arguments, no difficulties, could in the least alter his purpose. At the Liverpool Conference of 1813, he appealed with tears and entreaties to go out with young missionaries; but the prospect was not such as secured their ready assent. At last he said, with impassioned vehemence: "It will break my heart if I go not to India!" and to make a smooth path he introduced the names of seven missionaries, and generously offered to bear the whole cost of their outfit to the extent of £6000. Such a noble act of unexampled generosity swept away all opposition; the missionaries were appointed, two of them being printers, a printing press and types were bought, and all arrangements being made, the noble band started on their glorious mission on 1st January, 1814. All went favourably for four months as they voyaged to the East. On the first of May, Dr. Coke hinted to Mr. Clough that he was a little indisposed, but he thought it of no consequence; he conversed and walked on deck as usual. On 2nd May, the indisposition was not increased, and he took some aperient medicine, shaking hands at night with his companions as he retired to his cabin, and commending them to God. It had been his practice to rise soon after five every morning, and his servant had orders to call him at that time. On the morning of 3rd May, the servant knocked at his cabin door, but receiving no reply, he opened the door, and found the venerable man prostrate on the floor. The Doctor was examined by the captain and the surgeon, but he was dead; he had died alone, none but God was there when his happy, released spirit returned to God who gave it. Dr. Coke died 3rd May, 1814, aged sixty-six years, and was interred the same day, in a strong deal coffin, in the Indian Ocean. Such was the end of the life of one of the noblest, most heroic, and most devoted men of God the world has ever known. The seven missionaries thus deprived of their father, friend, and patron, had no resources but in God, and, trusting alone in Him, their way was opened in a manner God only could have opened it.

Dr. Coke was possessed of many excellencies above the common order; but he was human, and had often to suffer from his own indiscretion and haste. He had faults, and he knew them; they often gave him trouble and pain. But his virtues were resplendent, illuminated with a glory heaven only could have bestowed, and future generations can know him only as the devoted, generous, and seraphic Dr. Coke.

A marble monument to his memory was erected in City Road Chapel, London, at the expense of Methodist ministers and missionaries, on which is the following record:—

Sacred to the Memory of The Rev. THOMAS COKE, LL.D.,
Who was born at Brecon, the IX. of September, MDCCXLVII., and died the III. of May MDCCCXIV.
After a zealous Ministry of several years in the Established Church,
He gave up himself, A.D. MDCCLXXVI., to the direction of the Rev. John Wesley, M.A.,
And did the work of an Evangelist, with much success, in various parts of Great Britain and Ireland.
He was appointed, A.D. MDCCLXXXIV., the first Superintendent of the "Methodist Episcopal Church" in America.
To him, also, were confided the Foreign Missions of the Methodists,
In support of which he expended nearly all his patrimonial fortune,
And encountered toils and self-denials, which the Christian world beheld with admiration.
By the blessing of God on the Missions to the Negroes, in the West Indies, commenced by him, A.D. MDCCLXXVI.,
Fifteen Thousand Persons had been formed, before his death, into religious Societies,
And a foundation laid for the civilisation and salvation of that degraded class of human beings
To the Negro race upon their native continent, as well as in the islands of their bondage,
His compassions were extended;
And he set the first example, in modern days, of efforts for the spiritual emancipation of Western Africa.

After crossing the Atlantic eighteen times, in the service of the souls of men,
His unwearied spirit was stirred within him to take a part in the noble enterprise of evangelising British India;
And he sailed from England, A.D. MDCCCXIII., as the Leader of the first Methodist Missionarie sent to Ceylon.
But this "burning and shining light," which, in the Western world, had guided thousands into the paths of peace,
Had now fulfilled its course; and suddenly, yet rich in evening splendour, sunk into the shadows of mortality.
He died on the voyage; and his remains were committed to the great deep, until the sea shall give up her dead.

Alexander Mather.

[*Born*, 1733 : *Entered the Ministry*, 1757 : *Died*, 1800.]

AMONGST the most prominent, laborious, and useful preachers in Methodism in the eighteenth century, must be ranked Alexander Mather. A man of ability, sincere piety, judgment, sagacity, and energy, combined with a gentlemanly presence, he might have been a distinguished lawyer or statesman, had he been favoured with the requisite education and training. As it is, he has the remarkable distinction of being the only untitled bishop in English Methodism. Towards the end of his life, the Rev. John Wesley gave special ordination to eighteen of his preachers, to qualify them to administer the Sacraments to the congregations to which they were set apart in Scotland, on Foreign Missions stations, and in America. Three were specially ordained for service in England, after Mr. Wesley's death, one of whom was Alexander Mather, whose designation was that of superintendent or bishop, like Dr. Coke. There were reasons, after Mr. Wesley's death, why Mr. Mather did not exercise the authority given to him; but to that position he was entitled, by the same appointment and designation as Dr. Coke; and the latter, by virtue of his ordination as superintendent,—bishop,—ordained Francis Asbury in America to the office of bishop, and they two founded the Methodist Episcopal Church in the United States, in December, 1784, and Coke and Asbury are at the head of their list of bishops. Mr. Wesley discerned in Mr. Mather the qualifications necessary for the office, or he would not have ordained him thereto; the fact that Mr. Mather never enforced his claim to the office, is due to his wise discretion, prudence, and self-restraint.

On this subject, the following extract from a letter of John Pawson's, in Mr. Tyerman's "Life of John Wesley," will be new to most readers. He says:—

> "Mr. Wesley knew the state of the societies in England required such measures to be taken, or many of the people would leave the Connexion; and had the preachers, after his death, only acted upon his plan, and granted the people the Sacraments, no division would have taken place. He foresaw that the Methodists would soon become a distinct body. He was much in favour of Episcopal government: in order, therefore, to preserve all that is valuable in the Church of England among the Methodists, he ordained Mr. Mather and Dr. Coke bishops. These he undoubtedly designed should ordain others. Mr. Mather told us so at the Manchester Conference of 1791."

This is clear testimony, and shows the estimation in which Mr. Wesley held his Scotch preacher.

Alexander Mather was born at Brechin, Scotland, in February, 1733. His parents brought him up religiously, and gave him a fair amount of education. He began to learn Latin; and strangely enough, his teacher was a man who prayed with his pupils. Young Mather was deeply affected by those prayers, and by the efforts of his parents he was preserved in a great measure from those follies and vices which children too often fall into; and he took pleasure in reading good books, and in other exercises of religion. In his youth he was exposed to peril and danger, and his life was preserved to him on one or two occasions only by the interposition of divine Providence, events which made a deep and lasting impression on his mind. His school days soon ended, for at the age of twelve he was assisting his father in his business as a baker, a business which did not seem to exactly accord with his preference. Three times his father made efforts to put him to some more congenial occupation, but failure attended them all, which gave his father much uneasiness; and his home became to him so uncomfortable, that he ran away and joined the army, when little more than twelve years old. He was present at the Battle of Culloden, when he saw many of his comrades killed, but he was preserved. He left the army as unceremoniously as he left his home ; but his father refused to take him in ; and it was not till the town authorities interfered that he obtained an entrance. He remained at home helping his father till May, 1751, when he left home finally ; and, having a good knowledge of his business, he went to Perth, and after a few months resolved to go to London, and sailed from Montrose for that purpose in June, 1752.

A stranger in London, even at that time, did not find things pleasant when money was a necessity. He found occupation at several places for short periods, and lodged with families where he was kindly treated. In 1753, he met with a young Scotch lassie who had lived in his father's house in his infancy, and in her he found so congenial a companion that, after a brief courtship, they were married on 14th February, 1753, although at that time he was out of employment. Here, again, he soon saw the hand of Providence on his behalf. Standing at the corner of a street near Moorgate, with his apron on, and having the look of activity about him, he was accosted by a stranger and asked if he wanted employment. An engagement followed which was to continue for a year, his employer being Mr. Marriot, a baker in Finsbury. It was soon found that master and man were of congenial minds ; both went to worship at the Foundry and heard the Wesleys preach. The servant made bold to tell his master his objection to Sunday baking. After mature consideration, Mr. Marriot called on all the bakers in the locality, and all but two agreed to give up Sunday work. That was Mr. Mather's first effort at reformation. His young wife heard Charles Wesley preach, and her conversion followed. Early in 1754, John Wesley returned to London, after his long illness, and Mr. Mather was converted under the first sermon he heard John Wesley preach. Now commenced a new course of life. The change which had been wrought in him was real and manifest. He soon became acquainted with Mr. Wesley, who, promptly discovering intelligent ability, appointed him first a band-leader, then a class-leader ; and as the work was congenial to him, he was earnest and devoted, and soon desired a wider sphere of labour. His earnestness was excessive. The record he has left of one day's work, as a baker and preacher, left him only two or three hours for sleep, and that kind of labour he continued as far as he had strength for nearly three years, earning for himself a reputation for usefulness any one might envy.

In 1757, Mr. Wesley accepted him as an itinerant preacher, appointed him to the Epworth Circuit, and he walked there from London, not having the means to pay for riding. The circuit was a large one, and during the year he introduced Methodism into Boston, under circumstances of riotous cruelty; but he persevered, and succeeded. At Nottingham he attended a poor criminal, and the night before his execution saw him converted and happy. During the three years following, he was walking and preaching daily in Newcastle, York, and Birmingham, as centres of operation, taking twelve to twenty miles round each, and preaching constantly. At Wolverhampton he preached in a new chapel; but riotous men not only opposed him and the Gospel, but pulled the chapel down. Mr. Mather knew where was the limit of power, and knowing that the law had not afforded him that protection he had a right to, he secured the erection of a new chapel at the expense of the authorities. In 1770, he travelled in the Bristol Circuit, but in 1773 was in London, rendering such help as he was able. Difficulties arose with Mr. Wesley's book property, and Mr. Mather was instructed to make a full report thereon. It is a brief but interesting statement, and shows how Methodist literature was spreading at that time. It is as follows:—

“Books in London, valued at	£3,754	4	0
Books at Bristol, ,,	4,253	4	8
Books in the Country, ,,	2,716	1	8
Cash,	183	2	11
Debts,	23	2	1
	£10,921	15	4
Value of Stock, February, 1772,	8,833	0	7
Increase in Value in One Year,	£2,096	14	9”

During the same year he was travelling the Canterbury district, which included a large portion of Kent. In 1775, Mr. Wesley was dangerously ill in Ireland, and the papers reported his death. Mr. Mather saw that report when about to preach at Sheerness. Startled by the report, at first he hesitated to believe it true, then prayed and opened his Bible on these words, "I will add unto thy days fifteen years," Isa. xxxviii. 5; he went to the chapel and publicly prayed that the prayer might be answered, as in the case of Hezekiah. The prayer was answered; Wesley did live fifteen years after that illness. In 1777, Mr. Mather travelled the Colne district, and there, as in his previous ones, he saw the hand of God in prospering his work continually.

In 1784, Mr. Wesley included his name in his Deed of Declaration, as one of the first Legal Hundred of Methodist preachers. At the Conference of 1786, Dr. Coke said, that Methodist services in large towns ought to be held in church hours, and urged, as one reason, that nearly all the converted clergymen were Calvinists; upon which Charles Wesley, in a loud voice and angry tone, cried out: "No," the only word he spoke during all the sittings of the Conference. Immediately, Alexander Mather, who had travelled extensively, got up and confirmed what Dr. Coke had said. In 1788, Mr. Mather took a prominent part in trying to heal the breach made in the Dewsbury Society, chiefly through the insincerity of John Atlay. During the same year he was ordained by Mr. Wesley, with two other preachers, Mr. Moore and Mr. Rankin, for the purpose of administering the Sacraments, and for the purpose of ordaining others. When Mr. Wesley died, many thought that Mr. Mather was the most likely preacher to be his successor in directing the varied organisations of Methodism; but when he saw the strain which everywhere prevailed not to alter the usage of the past, he made no effort at supreme authority, or even at superiority, because of his ordination, but contented himself to be one amongst his brethren, though he would have had a large following had he taken any action in the matter. He took a foremost part in the trial of Mr. Alexander Kilham, in 1796, and indeed in all the movements of Methodism, which, by his extensive knowledge and experience he was well qualified to do. Without wishing to be thought so, he was really a prince amongst his brethren, and was twice elected president of the Conference. He was a man who had faith in God, but he had faith in himself also, and, consequently, what he had the power to do himself, he did with his might. Once when John Wesley was travelling in Scotland, Mr. Mather was appointed to be his companion and personal attendant. Knowing Mr. Wesley's habit of rising at four every morning, he thought he would be early, so called him at half-past three. "Come in, Mr. Abbot," was Wesley's bold response, and Alexander entered, but stood in blank amazement, just within. "What is the matter?" asked Wesley; to which Mather replied, "Sir, I thought to be before you, so called half-an-hour before the time; but seeing you up and dressed, with your overcoat on and whip in hand, taught me a lesson, never to try to go before Mr. Wesley." In 1781, A. Mather, C. Hopper, and J. Benson travelled together in Leeds. Benson was a young man, just married, but he published some of his sermons by request. Mrs. Mather, jealous of her husband's honour as head of the circuit, moved him to catechise Benson for publishing without telling his superintendent. Mather remarked, "Mr. Wesley has entrusted me with the staff of office, and I am resolved to use it." It was the Quarterly Meeting, and Benson, much grieved, rose to leave the room. Up rose the gigantic Hopper, who with a loud voice said, whilst laying his hand on Benson's shoulder, "Stop, stop, young man; I too have had the staff of office placed in my hands by Mr. Wesley, but I took care never to break any man's head with it." Benson returned, and harmony was restored. Mather's temper was imperious; he knew it, and strove to curb it, often with deep penitence and sorrow; but it was his nature, and he found many occasions when it was of much service to Methodism. He had a remarkably strong, natural understanding.

No man in Methodism knew Mr. Mather better than John Pawson. They travelled together and attended nearly forty Conferences together. After his death he wrote and published his own impressions of the man and his work. A few extracts from that record will better describe Mr. Mather than any words of a stranger to his person. Mr. Pawson wrote as follows:—

> "At the general Conferences, he took an active part in all our affairs. During the life of Mr. Wesley, he was for many years what some persons called his right-hand man. He certainly assisted him very much on various difficult occasions, and was a principal member of the Select Committee, which he made choice of to advise and assist him in various important affairs which from time to time were laid before the Conference. And since Mr. Wesley's death, it is well known, that nothing of any moment was done amongst us, but he was more or less concerned therein. The preachers in general paid

a great regard to his judgment; as many of them had been long acquainted with him, and were well satisfied with his uprightness, and that he had not only the interest of particular persons, but also of the whole Connexion, very much at heart. I never was yet acquainted with the man who was more ready to serve a friend than he was. It seemed to give him the most sensible pleasure to engage in any extraordinary difficult affairs, in order to assist those who desired his help; and he certainly was well qualified to transact almost any kind of business, for he was blest with a large share of sense, and had a general knowledge of men and things.

"Considered as a man, he was possessed of real greatness of mind, so that where the honour of God, or the salvation of souls was concerned, as he would spare no pains so he dreaded no danger, and was not ashamed to speak with his enemies in the gate. He feared the face of no man. He was remarkably ready in answering those who opposed the work of God, in however high a station they might stand: for although he highly reverenced magistrates, and gave honour to whom honour was due, yet he was not to be terrified from his duty by the threatenings of any man, but would resolutely go forward with his work, in the name and in the strength of the Lord God. He had a large share of trials of this kind, being obliged more than once to appear before rulers, and answer for himself. But the Lord in whom he trusted did not leave him to himself on those occasions, but made him remarkably useful in procuring peace for his poor persecuted and oppressed people, and in delivering them out of the hands of their unreasonable and cruel enemies on different occasions. At such times, he would do that which many others could not, as he had a constitution which would bear the greatest fatigue, and endure the greatest hardship. And it may be said, with the greatest degree of truth, that he never spared himself, but wore out his health and strength in hard labour, and in continual toil, night and day, till at last the weary wheels of life stood still, his natural strength being fairly worn out, so that he could labour no more.

"For many years, as he interested himself in everything which concerned our Connexion, so he was constantly employed in the greatest difficulties which happened among us. And as no one was better qualified for this kind of work, so no man would more heartily or more cheerfully engage therein. Inasmuch as for many years past I have acted in concert with him, on a variety of very trying occasions, I can testify from my own knowledge what unwearied pains he has taken, both with his tongue and his pen, what patience and long suffering he has exercised, when having to do either with very ignorant or with headstrong men, in order to preserve or restore peace to particular societies. On all such occasions, although I sometimes differed in judgment from him, yet I most sincerely believe that his eye was single, and that he only wished to promote the honour of God and the prosperity of His work.

"Considered as a minister, he certainly was highly honoured of God, not only in that he was blessed with very excellent gifts and qualifications for the work unto which the Lord had called him, but in that his labours in the Gospel were attended with very considerable success. His understanding was remarkably clear in the whole mystery of man's redemption by Christ Jesus, in the nature and extent of Gospel salvation, and in the way which the blessed God hath pointed out for fallen man to be put in possession of all the unsearchable riches of Christ. For although he was born in Scotland, and brought up a Presbyterian, yet it is well known that he was strongly attached to the Established Church. He attended the service of the Church and the Sacrament whenever opportunity served, and exhorted others to do the same. He was blessed with a sound judgment, a quick apprehension, and a retentive memory. He firmly believed that Jesus Christ tasted death for every man, and faithfully and constantly offered salvation to all in His name. His zeal for the salvation of souls was very great, and his diligence in the work was highly exemplary. He was favoured with a strong constitution, which he did not spare. By travelling long journeys in bad roads, in all sorts of weather, and often preaching three, sometimes four,—yea, five times a-day,—he wore it out in hard labour, till his Lord said unto him, 'Come up hither.' It may be said of him with the greatest propriety, *in labours more abundant*, for he certainly followed the Apostle's rule, 'Preach the Word; be instant in season, out of season.' He rushed through every open door, and was instrumental in opening not a few, planting the Gospel in many places. And, according to the direction given to the prophet, he lift up his voice like a trumpet, and cried aloud to sinners of all sorts, solemnly warning them in the name of the Lord.

"Thus did my dear friend spend his forty-three years of itinerancy among us, and wore out as firm a constitution in diligent and faithful labour as almost any man was ever blest with. But, like Moses, he had 'respect to the recompense of reward,' which awaits those who turn many to righteousness. And as he spent his life in the service of God, he found the advantage arising from it upon his death-bed. He then had the supporting and comforting presence of the Lord with him, so that he bore with unbroken patience a very long and painful illness, and witnessed in death the sufficiency of divine grace to make him more than conqueror over his last enemy."

In the first circuit he travelled, Epworth, where Mr. Wesley was born, he had to visit and preach in the following towns then in that circuit,—Gainsborough, Grimsby, Doncaster, Rotherham, Sheffield, and other places. At Rotherham, he had such manifestations of the power and grace of God as enabled him to know and understand what entire devotedness to God meant; and the doctrine of Christian Perfection he preached ever afterwards. An account of that happy experience he sent to Mr. Wesley, who printed it in his Magazine with much commendation. That sustained him in all the trials and conflicts of life, and during his protracted illness of some months, he was happy amidst his sufferings. He exchanged much joyous conversation with his esteemed friend, Mr. Robert Spence, at York, whilst confined at home; and one morning on awaking he exclaimed, "Why did you call me back? I have been in paradise." Nearly his last words on earth were, "He that I have served for nearly fifty years will not forsake me now. Glory be to God and the Lamb, for ever and ever!" In that spirit he quietly fell into a slumber, and silently, and almost imperceptibly, the spirit escaped to paradise, on Friday, 22nd August, 1800, aged sixty-seven years.

The records he has left behind him will preserve his name and memory fresh through the succeeding generations of Methodists. He was an industrious man. The writer of these lines has in his library a considerable collection of the manuscript outlines of sermons he wrote on the back of old letters, and in one instance the outline is written over a note in the handwriting of Dr. Coke, both which are plainly to be read. He has also unpublished letters of his which indicate ability, discretion, and clear judgment. His portrait, which was several times engraved, gives a fair index to the character of the man, who deemed it to be his greatest honour to serve God faithfully, and to wear out his life and strength in that service. When Mr. Wesley printed the account of Mr. Mather's Christian experience, he added a note at the end which began thus: "I earnestly desire that all our preachers would seriously consider the preceding account."

Mr. Mather used his pen but little, and that chiefly in defence of Methodism. In 1788, he published a pamphlet on the Dewsbury Chapel case. Again, in 1796, he joined his friend, John Pawson, in writing two pamphlets in reply to Alexander Kilham, first, "An Affectionate Address to the Methodist Societies," and second, "An Appeal, with a Word of Advice." In 1797, he published "An Address to the Members of the Societies," and also "A Defence of the Conference" in expelling Mr. Kilham. There are also two of his sermons in the *Arminian Magazine* for 1796.

John Pawson.

[*Born*, 1737 : *Entered the Ministry*, 1762 : *Died*, 1806.]

ONLY few men have served the Church of God with the sincerity and devotedness which John Pawson did. He was in all respects a model Methodist, and the happy influence of his godly life did not die with him; after the lapse of nearly fourscore years, his integrity, his pure life, and extensive usefulness, remain as a pleasant memory not to be forgotten.

John Pawson was born at the obscure village of Thorner, near Leeds, which at the present time has a population of only a thousand people, and in November, 1737, when he was born, the inhabitants were not so many. He said that in his early days he knew every one in the village, young and old, and that there was not one in the place who, at that time, had any saving knowledge of God. His parents were religious after their fashion, and had their son taught the Catechism, and saw that he attended the church regularly; they had a fear, but no love of God, and his father's commanding manners awed his children into submission to his will. As the first-born of the family, his father gave him a fair education, and resolved that he should have a good start in life. He was brought up for the building business, and sent to Hull to learn at the age of fifteen, and there attended the church regularly, was serious, and attentive to business. At eighteen he met with some people who talked about the Methodists, but he was prejudiced against them, because he did not know them,—at that period they were held in supreme contempt.

Leaving Hull at twenty, he began business on his own account at Harewood, in 1756. Two years later, desiring to know what the Methodists were, he went to Otley, and heard James Oddie preach a plain Gospel sermon, and he was so pleased with what he saw and heard, that he remained to the society meeting. That evening he heard his uncle condemn the Methodists as dangerous people. His father also had a fear of them, and demanded that his son should not go near them. After a while, the influence of Methodism spread, and his father was led to hear them for himself, and was converted, in March, 1760. John, having long been desiring salvation, but afraid, as his father had threatened to disinherit him if he became a Methodist, was free to go to their meetings after his father's conversion, and the day following he also was saved. The preaching and prayers of Mr. Hosmer led to this result. He was soon after made a class-leader, then an exhorter, and, in 1761, his name was printed on the Leeds circuit-plan as a local preacher. He was so diligent and successful in that work as a young man, that in August, 1762, he was taken to the Leeds Conference, and recommended to Mr. Wesley as an itinerant preacher. He gave a trembling assent in reply to Mr. Wesley's inquiry, and was sent to York, with Peter Jaco and four other preachers. He returned to Harewood, where he had lived, and opened a new Methodist society there. The circuit was so large, that it took eight weeks to go the round and preach in each place. His first year's experience as an itinerant was one of trial, but of much encouragement. The Conference of 1763 he attended, in Spitalfields Chapel, London, and what most impressed Mr. Pawson was, the orderly manner in which such crowds of people attended the Sacrament in the Methodist chapels. In 1764, he attended the Bristol Conference, and on passing through the metropolis afterwards, he preached in Snowfields Chapel for the first time in London. His experience and journeys for several years were very varied; but he saw souls saved and the work extending, and he felt happy in it, being so much cheered by the counsels and encouragement of the more aged preachers with whom he travelled.

The year 1769 was one of unusual trial. First, at the Conference, he was asked to be one of the preachers to go out to America, but he could not make up his mind to leave his aged father. Soon afterwards, the same year, he was called to his father's death-bed, and he who had been such a hindrance to him in his early years he lovingly watched over till he entered heaven in peace. That year he was stationed in London, of which he had a great dread, having to preach to deeply-experienced people; but this trial was overruled for good, as he was urged to more prayer, and thereby he found grace and strength to do the work with acceptance, and he was greatly helped by the visits he paid to some experienced Christians. He continued in London a second year, then spent two pleasant years in Bristol with John Murlin and John Allen; and during the second year, he was married at Bristol, 23rd July, 1773, and took his regular preaching appointment on the evening of his wedding day. Methodist preachers in those days had no time for holidays. Twin sons were born to them the year following, but they died soon afterwards, and, as they had no other children, Mrs. Pawson's life was devoted to helping her husband in his ministerial and pastoral work. He next spent two years in Leeds, and saw much good done in several places in the circuit; but through the indiscretion of one man much wildfire was spread, for which Mr. Pawson was blamed by Mr. Wesley at the Conference, but not when he had heard both sides of the matter. The years 1776 and 1777 he spent in Birstal, Yorkshire, and during the second year an extraordinary revival broke out there, intensified by an earthquake and the raging of a violent fever, in which many of the new converts died exceedingly happy in the love of God.

The two years following he spent in London again, and it was during the period of the Gordon riots, which caused so much alarm and mischief in the metropolis. Mr. Wesley having published several letters against popery, greatly enraged the Roman Catholics, who threatened the destruction of his chapels. Mr. Pawson describes the awful and distressing sight he witnessed of the Clerkenwell prison, the Fleet, the King's Bench, and Newgate prisons, with many other buildings, all in flames at the same time. The soldiers quelled the riot, but many lives were lost. The two following years, 1780-81, he passed once more in Bristol, where his health broke down, chiefly by preaching daily at five in the morning. The venerable Dr. Hamilton prescribed for him, and by carefully following his directions, and the use of port wine and bark, he rallied in the second year. In 1782 he returned to York, and his native air contributed largely to his strengthening; but a rheumatic fever prostrated his wife there. At the Conference of 1783, in Bristol, Mr. Wesley himself was so ill that he could not attend many of the sittings, and the business was harmoniously done without his presence in the chair. He asked Christopher Hopper to preside for him, a distinction he conferred on no other preacher. Returning to York from the Conference, Mr. Pawson arrived the same night when the large ball of fire was seen in the firmament from all parts of the kingdom. He stood gazing on the strange phenomenon for some time, and saw it pass away after dividing into many portions. That year was to him one of sore trial and affliction, as he had to endure the double bereavement of his wife and mother; but the Lord had crowned the labours of the three preachers with large success, so that he had cause of praise and thanksgiving to relieve his sorrows and losses.

The largest number of preachers which had ever attended a Conference assembled in 1784, when Mr. Wesley reported the proceedings he had taken on the previous February, on registering his Deed of Declaration in the Court of Chancery. Some of the old preachers were sorely grieved and offended that their names were not included in the Deed, and many of the discontented blamed Dr. Coke for influencing Mr. Wesley in the choice which he made; but neither Mr. Wesley nor Dr. Coke deserved the blame which was tried to be fixed upon them—so, at least, Mr. Pawson distinctly affirms. In 1785, Mr. Pawson married for his second wife Mrs. Frances Wren, a pious widow of York; and the same month he was ordained by Mr. Wesley, with Thomas Hanby and Joseph Taylor, to labour and administer the Sacraments in Scotland. Here, again, Dr. Coke was charged by some of the preachers with prompting these ordinations, but Mr. Pawson again affirms that the plan was wholly Mr. Wesley's own. On the first Sunday they arrived in Edinburgh, to which city they were appointed; they had the opportunity of partaking of the Lord's Supper in their own chapel, from the hands of their own preachers, and the service was conducted with great seriousness and solemnity. What was done with so much propriety in 1785, in Edinburgh, was denied to all the societies in England for at least ten years afterwards, so great was the needless fear of some that a division of the people might follow. A division did come in ten years for denying the people the privilege so long; after that the Sacraments were permitted with limitations. After spending a year in preaching between Edinburgh and Glasgow, they had some degree of success, and Mr. Pawson remarks, that Calvinism hinders Methodist work in Scotland, and that it requires a higher degree of divine power to awaken a Scotchman out of the sleep of sin, than it does an Englishman. Mr. Wesley instructed the preachers sent in 1785 to form the societies into a church, and to administer the ordinances; but, after a year's experience, Mr. Pawson wrote: "Our labours have not succeeded in Scotland as they do in England." During the second year he spent in Scotland, a large chapel was erected at Glasgow, in which they gathered a large congregation, with a prospect of a prosperous work. In 1787 he returned to England, and was stationed at Leeds, where they had the extreme of warmth of manner and earnestness of service, in contrast with the chilling formality they found in Scotland. The two years spent in Leeds were followed by two others passed again at Birstal. At the Conference of 1790, the last Mr. Wesley attended, he observes respecting him: "He was now nearly worn out, and his faculties much impaired, especially his memory." When, in March, 1791, Mr. Wesley died, Mr. Pawson deeply felt the bereavement, and he wrote to one friend after another: "Our spiritual Joshua is gone home." Many fears were awakened and expressed that Methodism would die; but with men of such piety, experience, and calm, deliberate judgment in the ministry as Mr. Pawson, and others, such a result was impossible.

The years 1791 and 1792, Mr. Pawson spent most happily in Halifax, where, with Mr. Entwisle, who had just married his niece, Mary Pawson, a good work was carried on. Near the end of the second year, a very remarkable revival of the work of God broke out, beginning at a love-feast held at Greetland Chapel. Many were brought into Christian liberty; the work spread with rapidity into the towns and villages around, and great numbers of persons were made happy.

The Conference of 1793 was held in Leeds. The first Conference after Mr. Wesley's death was presided over by William Thompson, an Irishman; the second had for its President Alexander Mather, a Scotchman; for the third President, an Englishman and a Yorkshireman was chosen in the person of John Pawson. Twenty-three preachers were that year admitted into full connexion, an indication of vigorous life and increased power in the ministry, and the occasion was solemn and affecting. Mr. Pawson says in his Journal, "The people sung the praises of God more like angels than men, and surely it was a heaven upon earth to be there." That indicates the satisfaction of the President; but the Methodists of Leeds, and of other Yorkshire towns, always did sing hymns heartily, both in the last and present century, and to-day Leeds is not second to any place in England for its genuine heartiness in congregational singing. That year Mr. Pawson was appointed to Liverpool, with Adam Clarke, who was then described by Mr. Pawson as "a man of considerable learning, and of extraordinary ministerial ability." They took to each other like two dearly-loved brothers; and after reading a score of their original autograph letters to each other,—long folio letters, some of which are now before the writer,—it is hard to say which loved most. Both preachers drew large congregations, and an abundant blessing rested on their work. Mrs. Pawson and Mrs. Clarke were as helpful in the work as were their husbands. Only Christians can live and work together in such perfect amity and harmony as those two families manifested. Two years they travelled in Liverpool together; and during the second year disputes ran high concerning the Sacraments,—the majority of the people asked for the preachers to give them the Lord's Supper, but a few of the older and more conservative members opposed. Mr. Pawson having been ordained to administer them in Scotland, had no hesitancy in complying with the wishes of the majority, and giving the ordinance at Liverpool: an abundant blessing was the result to the large numbers who participated in the service. Those whose prejudices were so strong were greatly offended, and left the society. Much uneasiness was caused to the preachers, who most felt the pressure of the difficulty; but the work of God prospered, and a considerable addition was made to the membership. Then arose the question amongst the preachers—If Mr. Pawson may administer the Sacrament, and does so, why may not I? They did not consider that Mr. Wesley's laying-on of his hands gave any special privilege greater than they received when admitted into full connexion.

The three years following his residence in Liverpool, Mr. Pawson was located in the metropolis; he resided in Mr. Wesley's house in the City Road, and occupied the bed on which Wesley died. He came to London against his wishes, as his preference was for a more quiet life in the country. There had been much strife and contention in London since 1791, owing in part to Dr. Whitehead refusing to give up Mr. Wesley's private papers, even to the appointed executors, until he had made what use of them he required to enable him to write a "Life" of Mr. Wesley. Legal proceedings had to be resorted to, and stewards, trustees, and preachers were involved in the unseemly strife Dr. Whitehead's selfish conduct caused. Numerous pamphlets and letters of recrimination and defence were circulated. At length, after scores of pacificatory letters had been written, which are still unpublished, and many of which are preserved by the writer of this record, the breach was partly healed in 1796 by Dr. Whitehead delivering up the papers; but he took them to Mr. Wesley's house, and left them with Mr. Pawson, instead of delivering them to the proper trustees. The result was most unfortunate; for Mr. Pawson examined all the papers, and amongst them he found a quarto edition of Shakespeare's Plays, which Mr. Wesley had with his own hand annotated throughout. That unique and valuable copy of the great dramatist's writings, Mr. Pawson, in his pleasant simplicity, thought was not calculated to edify the people, and without asking any one's permission, he burnt the whole of the book! His purity of motive partly sheltered him from censures. His brethren, and Mr. Wesley's executors, made him conscious of the heavy responsibility he had incurred,—but the book and the notes were gone for ever! Others of the preachers having access, through Mr. Pawson, to the whole of the manuscripts, some scores of them were abstracted, removed, and burnt, many of them before Mr. Henry Moore, the junior trustee, could get possession of them. When he did obtain them, he kept them with so much sacredness, that he would not let any Methodist preacher even see them for nearly half-a-century, and not till his death were they available for any one to see. The acting executor to Mr. Moore's will, on having them placed in his care, in the year 1844, deposited them with the writer of these lines for three months to arrange and copy. A large number of these papers still remain unpublished, certified copies of which the writer possesses.

Such was the uneasy state of the London Society, that the Conference thought well to appoint Mr. Pawson a fourth year to that circuit, against his wishes, he having a desire to go to Leeds and assist in the settlement of the affairs of his brother, who had just died. He yielded to the wish of the Conference; but regardless of all the conciliation which was exercised, whatever gains were realised by conversions were more than balanced by losses through the prevailing strife, and for about eight years the London Society made no numerical progress. The fault was not Mr. Pawson's, but the fact caused him much painful anxiety. During his residence there, he wrote and published an affectionate address to the junior preachers: it was well meant by the author, but gave great offence to some of the young men, who treated him unkindly; the Conference of 1798, however, gave him thanks for his work.

With conscious feebleness of body growing upon him, and cares and crosses, he desired to return to Yorkshire for the benefit of his native air, and to assist his relatives. He was returned a second year to Leeds, and on reaching home he recounted the names of the friends of his early years, and found that Thomas Taylor and Isaac Brown were the only survivors of the preachers, with himself, who were present in 1762 when he began to itinerate, and he fills a page of his Diary with pious reflections on the deaths of so many endeared friends. After the Conference of 1801, when he was again located at Birstal, he makes this observation in his Diary: "I have now attended forty successive Conferences, which is more than any preacher now living can say besides myself." Yet he enjoyed a fair amount of health, and was able to do the full share of work then required of him. After the Conference of 1802, he wrote thus: "I have now travelled forty years, and have not, in all that time, been confined by affliction of any kind forty days, but have been favoured with almost uninterrupted health and strength." He was grateful to God.

He now began to feel the infirmity of age, and wished to be absent from the Conference of 1802, owing to the long journey to Bristol. The brethren would not excuse him; he was a member of the Legal Hundred, so made the journey, calling at Sheffield the first day and preaching, and at Birmingham the Sunday following. He returned to his quiet little circuit at Birstal, thankful for a place so well-suited to his condition and strength; but he almost lamented that there were so few at the Conference he really knew,—nearly all new and young faces. At the Conference of 1803 he was removed once more to Bristol, but did not like so long a journey at the age of sixty-six. He went, had a most cordial welcome, and at the end of the year said it had been one of great peace, unity and harmony, and he prayed for an abundant blessing to rest on them during his second year there. In the spring of 1805, he was earnestly pressed to visit Cornwall, but declined, being "an old man."

After the Conference of 1805, he made the last entry in his Diary, to record his great satisfaction at being appointed to the Wakefield Circuit. He said: "This is agreeable to me, as I am growing old, being in my sixty-eighth year, and desire to be near the home of my youth." In October following he wrote to Mr. Benson to say how unwell he was, but purposed to keep on with his work as long as possible. His only colleague's health having entirely broken, Mr. Pawson had all the work of the circuit on his hands. Here his troubles did not end, for Mrs. Pawson was brought to the gate of the grave by illness, and soon afterwards he had to attend the funeral of his brother's widow. He wrote again to Mr. Benson in January, 1806, to say he still kept on with his work amidst much suffering, which several eminent physicians had failed to relieve him of. He now wrote several long farewell letters to his few remaining friends, Thomas Rankin, Charles Atmore, and Joseph Entwisle. They are full of tenderness, piety, love, simplicity, and show his entire submission to the will of God in his continued physical sufferings.

The end was drawing near. He preached at Wakefield on 3rd February, 1806, from the words, "Whosoever shall do the will of God," &c., Mark iii. 35. The day following he was unable to leave his room, through severe internal inflammation, which increased for nearly three weeks. On the 26th he rallied, came downstairs, and conversed with several preachers who had gathered to render him any assistance, and to them he committed the care of a letter he had written, to be read at the Conference after his death, containing his dying testimony to his brethren. On 1st March he spoke of death with the greatest cheerfulnesss, and of which he had no fear. On 7th March, he wrote his last letter, and it was to his beloved friend, Adam Clarke; it commences thus: "O my Adam, my most affectionately beloved and highly esteemed friend and brother," and in that earnest strain it continues over three quarto pages. At the back is the endorsement by Adam Clarke: "The last letter of my dear friend, J. Pawson, and the last act he did." That letter was committed by Dr. Clarke's daughter to the safe custody of the present writer. He lingered a few days in great weakness and suffering, and in perfect resignation and peace he entered into rest on 19th March, 1806, aged sixty-eight years. Besides the funeral sermons preached for him in Yorkshire, Mr. Benson preached one in City Road Chapel, London.

His character is sketched in the following words in the Minutes of Conference:—

> "He travelled forty-three years, not only with an unblemished but with a very respectable character, being remarkably steady in his deportment, and acting in every way as became a Christian and a minister. He was a zealous defender of the doctrine and discipline of the Methodists, and particularly of Christian holiness and the witness of the Spirit. He laboured under a very troublesome and painful complaint for some time before his death; yet he continued steadily in the work of his divine Master till called by Him to rest from all his pains and labours; and then, in a most triumphant manner, entered into the joy of his Lord."

Mr. Pawson wrote sixteen separate publications, including eleven sermons; these were published separately in a volume. One was a Chronological Catalogue of all the Methodist Preachers. He preached and printed funeral sermons for Thomas Hanby, Daniel Bumstead, and Alexander Mather. He was the first Methodist preacher who was elected twice President of Conference, and that was a mark of the high esteem in which he was held by his brethren. His portrait was engraved and published three times in the *Methodist Magazine*, which indicated popularity.

Joseph Benson.

[*Born*, 1748: *Entered the Ministry*, 1771: *Died*, 1821.]

ONLY one minister named Benson has appeared in the Methodist firmament during the whole course of its history,—over 140 years,—but he was a luminary of uncommon brightness, and few only of the race of Methodist preachers are remembered with more respect and honour than Joseph Benson. He was one of God's heroes, and he did a work during his protracted life which no other of his brethren could do. He had two sons in the ministry; his youngest, Samuel, known in his youth as "the Conference child" (because born during a time of special prayer in the Methodist Conference on his mother's behalf), was chaplain at St. Saviour's, Southwark, till 1881. Father and son together continued in the ministry, preaching the genuine Gospel for the long period of 110 years. Such another instance is perhaps not on record, of father and son sustaining the ministerial office between them for ten years over a century. John Wesley and his father sustained the ministerial office unbroken for 103 years, but the Bensons exceeded that by seven years. That may be regarded as a distinguishing mark of God's favour to them.

Joseph Benson is descended from an old Cumberland family, whose history is well known for more than two centuries. He was born at Melmerby, Cumberland, 25th January, 1748, and his father manifested towards him a special affection, owing to his serious manners and pious disposition, so that he intended him for the ministry of the Church of England; and he was trained by a Presbyterian minister for that purpose as a preparation for College. He learned Latin and Greek, studied the "Whole Duty of Man," and was confirmed by the bishop. At the age of six or seven, he records that God inclined his heart often to pray in private. At sixteen he was led by a cousin to hear the Methodists, and soon after, the plain and direct teaching he heard amongst them led to his conversion, which was clear, sound, and decided. He joined the Methodist Society, and getting away from home, became a teacher in a school till he was seventeen; his father disapproved of his becoming a Methodist, as they were then but little known and less respected. His attachment to the people of his choice increased with further acquaintance; and having heard much of Mr. Wesley, even in Cumberland, he resolved to go and see him, on learning he was to visit Newcastle. He left home for that purpose one cold day in December, 1765, at the age of seventeen, his father accompanying him some miles on the road, when they "parted with floods of tears," no more to meet on earth. He left his home and kindred at what he believed to be the call of God, and he never regretted the choice he then made. He was at that time deeply impressed with the choice and decision of Jacob, "If the Lord will keep me in the way I should go," &c. Arriving at Newcastle, he found Mr. Wesley had been, and preached, and departed, and could only be overtaken in London. Not being able to get a passage there by ship, he was not discouraged by the severe disappointment, but started off, an unprotected youth of seventeen, to walk to London. Arriving at Ferrybridge, a gentleman he met with, on learning his mission, and seeing the faith and courage of the youth, kindly paid his coach fare to London. From London he went to Bristol, probably with Mr. Wesley, where they arrived 11th March, 1766, and the day following he was settled by Mr. Wesley as classical master at Kingswood School. After staying there about four years, doing much good, he heard that Lady Huntingdon required a tutor for languages, and arts and sciences, for her newly-acquired College at Trevecca, and as the Rev. John Fletcher was Principal of the College, he selected Mr. Benson to be the headmaster, in the spring of 1770—an honourable position for a youth of twenty-two; but he accepted the responsibility, with Mr. Wesley's consent. During his stay at Kingswood, he had entered himself as a student at St. Edmund Hall, Oxford ; but the attempts he made to go through College, and get into the ministry of the Church, all failed,—God had other work for him to do.

At Trevecca he had to teach young men who were studying for the ministry in Lady Huntingdon's Connexion ; he often came in contact with Mr. Fletcher, who taught theology to the students, and preached to them. Some of the services held at the College were times of wonderful manifestations of the divine power and spiritual quickening. One effect produced was that Mr. Benson felt constrained to preach also. When Lady Huntingdon ascertained that both Mr. Fletcher and Mr. Benson preached, believed, and taught Arminian doctrines, whilst she herself was a decided Calvinist, and a believer in the decrees, like her friend Mr. Whitefield, she soon made up her mind, and dismissed them both. The writer of this notice has been privileged to examine the original letters of Mr. Fletcher and Mr. Benson relating to this business (they are not yet published—many of them) ; on dismissing Mr. Benson, her Ladyship gave him, under date of 17th January, 1771, a most excellent character for "capacity, sobriety, and diligence." At that time Lady Huntingdon headed the Calvinists in a fierce controversy with Mr. Wesley and the Methodist Conference, which occupied the chief attention of two annual Conferences. Mr. Benson then resided for some time at Oxford, studying. His Methodism was a barrier to his progress, and in April, 1771, he found occupation as a preacher amongst the Methodists in Wiltshire. His efforts there were marked with so much blessing to the people, that Mr. Wesley welcomed him at the Conference as one of his itinerant preachers, and appointed him as one of the four preachers in London—a distinction conferred on very few—to commence their ministry at headquarters. Young and inexperienced though he was, heart and intellect were right, and he soon justified the wisdom of Mr. Wesley's decision in placing him in the metropolis. At that time the London circuit extended for fully twenty miles all round, with bad roads and no conveyances ; all the journeys had to be walked. To make himself master of the position, Mr. Benson purchased the best map he could obtain of the suburbs of London, had it mounted on linen, and made that his constant companion, that he might be independent of inquiries, and save his time. That venerable old map is now in the study of the present writer. Many of the long journeys made that year would have been times of labour and fasting if he had not taken provisions with him; and to start from home at five in the morning for his three sermons on Sunday was a common occurrence. During that year, he had to attend to most difficult literary duties, in addition to his preaching and pastoral work, for his endeared friend, the Rev. John Fletcher, of Madeley, had commenced writing his "Checks to Antinomianism," and he begged Mr. Benson, on his bended knees, that he would revise the proofs, and correct and take out all the words that to him might seem harsh or unkind; he had a profound deference to the judgment of the young preacher of twenty-three.

So highly was Mr. Benson appreciated by Mr. Wesley, that after only one year's trial he was received into full connexion, and in August, 1772, stationed at Newcastle. The year following, against his wishes, he was removed to Edinburgh; but the authority of Mr. Wesley was supreme during his lifetime in appointing the location of the preachers, although not capricious,—therefore Mr. Benson submissively obeyed. His residence there was very helpful to him; he had more leisure for study, made good use of the facilities offered by the valuable libraries there, and by intercourse with scholars and men of learning at the University. During that year he made the personal acquaintance of Darcy Lady Maxwell, and a correspondence was commenced between them, in 1774, which was long continued, and appreciated mutually. So satisfactory was his work there, that Mr. Wesley continued him there a second year, and made him the superintendent of the circuit—a mark of great confidence. He kept up a frequent interchange of letters with Mr. Wesley, and the latter gave him the pocket Bible he had used for some years, with his name and date in it. The Rev. Samuel Benson had that Bible a hundred years afterwards; it has since gone to America, and belongs to the bishops of the Methodist Episcopal Church.

Mr. Benson had derived so many advantages from his residence in Edinburgh, that he was as reluctant to leave it as he had been to go there. At Mr. Wesley's desire, he returned to Newcastle in August, 1775; but he frequently recommended the Edinburgh circuit to his brethren in the itinerant ministry, as the most favourable circuit in Methodism for mental improvement, in consequence of which declared opinion many preachers have made special efforts to get appointed to that circuit, and some have, as a consequence, secured a diploma there as the reward of their studies. Before leaving Edinburgh, Mr. Benson wrote in his Journal: "My heart is so united to this people that I find it very hard to leave the place; I never was among a more loving and kind people than those in our society in Edinburgh"; and he closed his record with a grateful prayer that they might be rewarded for their kindness to him. He was welcomed back to Newcastle, where his labours were duly appreciated; but one serious difficulty greatly distressed him. One of the permanent rules of Methodism is against "the buying or selling unaccustomed goods"; it condemns smuggling, and he found scores of the members concerned in that bad business. He had a fierce contention with them, reasoned with them, and not succeeding as he desired, at the visitation of the classes he kept back the tickets of all that he knew to be guilty of breaking that rule. He was kind but firm in what he did, and used persuasion freely until, at length, at one of the society meetings, sixty-five of them went up to him, promised to give up the traffic, and asked for their tickets. It was a grand moral triumph—threescore men rescued from smuggling by the prudent decision of a young preacher of twenty-six years. Mr. Wesley commended his action, saying "it was better to have a society of six law-keepers than one of sixty-five law-breakers. My belief is a hundred and fifty are now clear of blame, and if you are steady, a hundred more will amend." That was a triumph for Methodist discipline. He again visited Edinburgh before leaving the north country, and had a joyous time both in preaching and visiting friends.

In August, 1777, he was located at Bradford, Yorkshire, then a circuit that included Halifax and other towns. He had to preach almost daily, to walk long journeys every week, and preach four times usually on Sunday, with a different bed to sleep in almost every day for a month; yet he saw much good done, and gathered large audiences to hear the Gospel. In 1778 he was removed to Manchester, and had a very wide circuit to travel. He there met with a friendly clergyman, and after parting with him wrote: "Though in temporal things my situation is far less comfortable than it would be if I were a clergyman in the Established Church, yet I have a larger field to labour in than any parish minister can have, and far more opportunities of doing good." In the spring of 1779, he began to make those preaching excursions which his popularity involved him in, and for a month he was travelling and preaching every day in a fresh place, through Yorkshire, Durham, and Northumberland; on his return, he recorded his thanks to God for his continued health amidst much labour and fatigue. During that year, he read Dr. Watts' treatise upon the "Glorified Humanity of Christ." It confounded his intellect, and produced unprofitable and dangerous reasonings in his mind, and led to his being charged with Arianism. He consulted with Mr. Wesley, and the caution he received set him right at once. After further study and inquiry, he embraced clear views concerning the divine Sonship of Christ.

On 28th January, 1780, Mr. Benson was married, in the Parish Church at Leeds, to Miss Sarah Thompson, and Mr Wesley sent them a double letter of congratulation on the occasion—two perfect letters on the same sheet of paper—one to the bride, the other to the bridegroom; in the former, he promises Mrs. Benson that he will comply with her wishes, and appoint Mr. Benson for Leeds another year, and he promises to meet her wishes in any other way he can on any future occasion. That singularly interesting double letter is in the library of the present writer, and much valued. He passed four years in the Leeds and Bradford circuits, and his love of home, and retirement, and study, came so strongly upon him, that he contemplated retiring from the itinerancy and opening a boarding-school; but Providence overruled that business. During those four years he often preached to large audiences, and two of his sermons on Sanctification he published at Leeds in 1782, his first venture in using the Press. He made free use of the Press afterwards. At that time, he had his best times in preaching when he fixed his subject, chose his text, and made his preparations one hour before entering the pulpit—a plan which very few could adopt with safety and success. His reading at that time was extensive; he read many books in the fields for fresh air, and the wide expanse of nature added considerably to his enjoyment of the reading, and enlarged his understanding.

During the years 1784 and 1785, Mr. Benson resided in Sheffield. In February, 1784, the Deed of Declaration was registered in Chancery, and Mr. Benson was one of the appointed Legal Hundred to constitute the Conference. He took a lively interest in trying to reconcile those preachers whose names were omitted from the Deed. He excused himself for not attending the Conference of 1785, but worked harder than ever in his circuit; on one Sunday he preached four times, besides doing pastoral duty. He saw three hundred and fifty members added to the society during his two years' stay at Sheffield. Again, in 1786, he was spared the journey to the Bristol Conference, and in August removed to Hull, where he remained three years—an occurrence previously unknown in the itinerancy; but Mr. Wesley made the arrangement in his case owing to his great popularity and extensive usefulness. His colleague, Mr. Edmondson, wrote concerning him at that time: "That he was then esteemed the greatest preacher in England; and he was as good, and as useful as he was great." He superintended the erection of the large chapel in George Yard, Hull, and preached two sermons at the opening, which were published in 1787, and had a large circulation; so also had four others of his sermons, on "The Second Coming of Christ," which he preached and published in Hull, in 1787. He also found time by early rising to preach at five in the morning, and to write "A Scriptural Essay in proof of an Immortal Spirit in Man," designed as a refutation of Dr. Joseph Priestley's materialism; this was published in 1788. The same year he published "Two Sermons on the Nature and Design of the Gospel."

Birmingham was his next location, to which place he removed in 1789, and he records his deep concern for the ignorant people who would go by thousands to a bull-baiting, whilst only a few scores were at the preaching. In 1790, he visited Mrs. Fletcher, at Madeley, and preached in a barn crowded full of people, which the Fletchers had opened for Methodist worship. He attended the last Conference at which Mr. Wesley was present, and returning to Birmingham, had to part with his youngest child. At the end of his first year in that place the society had a clear gain of one hundred and forty members.

He was very ill at the close of 1790, but resumed his duties early in 1791. In July of the same year, he was an eye-witness of the Birmingham riots, and an impartial recorder of the wicked proceedings. At the Conference following Mr. Wesley's death, Mr. Benson was desired to preach the opening sermon in Oldham Street Chapel, Manchester. At that Conference, he was stationed for the Manchester circuit, but illness prevented his going there till the May following. In 1791, he published "Socinianism Unscriptural"; and a short time previously he completed a work unfinished by the Rev. John Fletcher, which was published, "A Rational Vindication of the Catholic Faith." In 1792 he began to write "Notes designed as a Commentary on the New Testament"; but it was nearly twenty years afterwards that he took the work up in good earnest. He read "Poole's Synopsis" that year, and records his opinion of its great value to a theologian and preacher.

His stay in Manchester was a time long after remembered by the people. Two thousand persons would crowd into Oldham Street Chapel, and so powerful was his preaching, that those immense congregations were moved often to tears, and even to wailings, so that he was compelled to kneel down in the midst of his sermons and pray, that the people might relieve their minds by acts of devotion, when he arose and resumed his discourse. His power of application at the end of his sermons was amazing, and his awakening appeals to the conscience frequently brought scores of persons to their knees, crying for mercy, at a single service. He spoke sentences of fire, which smote his hearers to the heart, and resistance was impossible. He spoke in the imperative mood,—God says it, you must do it,—and they yielded obedience. In later years, when he was settled in London, bishops and deans would steal quietly into City Road Chapel to hear his week-night sermons, and to try to learn the secret of his wonderful power over his audience. In 1792, Dr. Tatham, an Oxford clergyman, preached a sermon in four of the churches in that city, in which he brought illiberal, abusive, and slanderous accusations against the Methodists, probably thinking that as John Wesley was just dead he should meet with no opposition. He was mistaken; Joseph Benson, in five letters, published "A Defence of the Methodists," which was so convincing and overwhelming in its arguments and statements, that Dr. Tatham thought it prudent to make no reply. A poor, ignorant curate named Russell, tried his hand at a reply, but Mr. Benson effectually silenced him also, in 1794, in his "Further Defence of the Methodists." Both these "Defences" sold rapidly, and ran through several editions. For many years the Methodists were thought to be fair game for many scribblers to shoot at. Bishops, priests, deacons, Papists, Socinians, Calvinists, Antinomians, and sceptics, have each in turn tried in this warfare; but Methodism has outlived all their slanders and falsehoods, and is a greater power for good in the world to-day than any of those partisans arrayed against her.

Mr. Benson took an active part in the controversy which prevailed in the Methodist societies on the question of the preachers giving the Sacraments to the people. The Conference of 1792 was so deeply concerned at the agitation, that they tried to settle the question by casting a lot, and the paper drawn by Adam Clarke said—No Sacraments this year. The agitation was increased rather than allayed, and Mr. Benson received so many letters on the subject that he would take a handful of them and call his colleague, Adam Clarke, out of his study, and with great earnestness of manner would exclaim, "Brother Clarke, we are ruined, we are ruined!" His fears were heavy upon him; it was a righteous fear, but only the natural result of denying to the people privileges to which they had a just right. After that there arose a long and painful dispute with the trustees at Bristol as to their right to admit or exclude preachers from their chapel pulpits. Rev. Henry Moore possessed rights in this matter which Mr. Wesley specially conferred upon him, but the trustees resisted him. Mr. Benson entered the circuit as a preacher at that time, 1794, and unfortunately for him, he took sides with the trustees against Mr. Moore. A division followed immediately; 200 members took sides with Mr. Benson and the trustees, and 1300 were with Mr. Moore. The strife continued long, and it proved too much for Mr. Benson. It was amicably settled some months afterwards, but at the cost of building a large new chapel independent of the opposing trustees; and Mr. Benson took refuge in Cornwall, on a preaching tour in search of rest and health. But God gave him no rest. Such crowds of people attended his preaching as he had never seen before. His congregations were estimated at six of his services as follows: at Redruth, 5000; at Penzance, 6000; at Tuckingmill, 10,000; at Gwennap, 10,000; at Redruth, second time, 15,000; at Gwennap, second time, 20,000. He was away a month, travelled 400 miles in a gig or on foot, and preached forty sermons, one nearly every morning, at six or seven o'clock; and conversions at every service. Such a tour and such results had never before been known in Methodism. His sermons were an hour long, and sometimes his exertion was so great that he was compelled to stop from exhaustion. At the end of half-a-century, there were living in Cornwall persons who were converted at those services. In 1794, Mr. Benson preached and published a sermon on Schism, which was intended to heal a breach; but it widened and increased the agitation.

At the Manchester Conference, 1795, a fresh difficulty arose out of the agitation originated by Mr. Alexander Kilham. At that Conference an effort was made to reconcile some of the points of contention, and a Plan of Pacification was agreed upon by nine of the leading preachers elected by ballot, of whom Mr. Benson was one. He preached the sermon before the Conference at which Mr. Kilham was tried and expelled; the sermon was one of thrilling interest. He published a pamphlet in 1796 against Mr. Kilham, and in defence of Methodism. In 1798, Mr. William Dawson, of Barnbow, consulted Mr. Benson as to his prospects of getting through the university and into the ministry of the Church of England: the result was, Mr. Dawson remained amongst the Methodists, and was more useful there than hundreds of the clergy. In 1798, Mr. Benson was chosen President of the Conference: he had the same distinction conferred on him again in 1810. In August, 1800, Mr. Benson was appointed superintendent of the London circuit. It was his last removal as an itinerant preacher. He was permitted to preach in City Road Chapel from that time to the period of his death,—twenty-one years,—and it is believed that no Methodist preacher so frequently occupied the City Road pulpit as did Mr. Benson. There he preached to the children of the Methodist Sunday schools in London, and then wrote in his Diary, "I suppose there never was anything like so many human beings in the Chapel before."

The Conference of 1801 was held in Leeds. Mr. Benson was asked to preach the sermon before the Conference, on occasion of the admission of the young preachers, in the place of Mr. Pawson. Such was the popularity of Mr. Benson as a preacher, that the chapel was prodigiously crowded, so there was no possibility of getting in or out, or of making the collection for Conference expenses. Indeed, there were several thousand people outside, so that four different ministers gathered each a large congregation and conducted a service, whilst Mr. Benson preached in the chapel. It was a profitable time to many souls; few men could command such a following. In London, he met with many strange events and some remarkably sudden deaths, one of which was that of Mr. Folgham, a friend of Mr. Wesley's; he died in Great Queen Street Chapel in April, 1802, whilst Mr. Benson was praying before the sermon.

The residence of Mr. Benson in London was peculiarly agreeable to him, and especially beneficial to the Society in nearly all its agencies. In 1800, he preached at the opening of the new chapel at Twickenham, and published the sermon by request. The same time, Dr. Hales, an Irish clergyman, and a writer in the *Christian Observer*, published attacks on Methodism, to which Mr. Benson published replies, "The Inspector of Methodism Inspected," and "The Christian Observer Observed." In 1803, he preached a funeral sermon on the death of the Rev. Peard Dickenson, and wrote and published Memoirs of that excellent clergyman's Life.

Three years is the limit of location in one place for a Methodist preacher; but when Mr. Benson had nearly completed that period, the members of the Quarterly Meeting petitioned the Conference for his remaining with them a fourth year, and gave strong reasons for their request. Compliance was refused,—the rule was not flexible; but as the Connexion required an editor, Mr. Benson was appointed to that important office, and he continued to perform the responsible duties till within a few days of his death. Free from the responsibilities of a circuit, he continued to preach every Sabbath day, and often on the week-evenings, but his time otherwise was occupied in editing the *Methodist Magazine*, and all the books issued by the Book-room. In 1804, he wrote and published a "Life of the Rev. John Fletcher," which for seventy years or more was the standard Life of that saintly man. In 1806, he published "Hymns for Children," in which were a few he himself had written. He next collected together the scattered publications of the Rev. John Wesley, and published them in seventeen octavo volumes. He had not, however, a sufficient knowledge of these to enable him to secure the accuracy required, and several publications are included which are not Mr. Wesley's, and others are imperfectly given. It was a great improvement on the edition of the last century, but subsequently gave way to a much more perfect edition, prepared by Mr. Jackson with greatly improved facilities.

The work which most fully preserves to us the name and memory of Mr. Benson is his "Commentary on the Bible," in six large volumes, which from the first was the property of the Methodist Book-room. When Dr. Adam Clarke, in 1809, issued his prospectus for a Commentary on the Bible, the Conference desired Mr. Benson to prepare a similar prospectus immediately, corresponding in quantity, size, and price to Dr. Clarke's, and to be issued simultaneously, and to be supported with all the authority of the Conference. The duty was forced upon Mr. Benson, and it was recommended by nearly all the preachers as the Methodist Commentary. It commanded a fair sale, but not one-fourth of the sale of Dr. Clarke's, and it has been kept in circulation ever since. Benson and Clarke were thus put in unfriendly antagonism, which Clarke never resented; and, to show he had no personal feeling in the matter, he visited Mr. Benson on his death-bed, and prayed with him. Mr. Benson's literary labours were, at the time he lived, without parallel. In 1811, he had the *Methodist Magazine* doubled in size and price; in 1817, aided by his son Samuel, he commenced *The Youth's Instructor and Guardian*, which was continued over thirty years. He considered that all his time belonged to the Methodist Connexion, and he employed it all on its behalf. He much more than paid the people for all he received from them. In 1815, the Conference, in the kindest manner, voted him £500 as a mark of approbation; but no entreaty could prevail on him to accept any part of the money, although the claims of his family really required it, and a while afterwards his son had to borrow money to carry him through his college studies previous to ordination. A record of his privations and self-denials from 1800 to 1821 has been preserved in his family, and has been examined by the writer of these lines, but no good would result from publication.

In 1810, Mr. Benson was deprived of his wife and sister within a few months of each other—bereavements he felt most keenly. He continued his pulpit ministrations to within a few weeks of his death. He preached more funeral sermons than any other Methodist minister. A record of most of these is preserved in the "History of City Road Chapel." He completed his "Commentary" in March, 1818, having commenced it in November, 1809. He worked at it from five in the morning till eleven at night for eight years, winter and summer, taking but little time for meals. His industry was marvellous for his years, and he was in preaching labours most abundant. He continued to preach as long as he could walk, and worked with his pen as long as he could hold it in his hand. He was confined to his room only ten days, and died in great peace, in the house near City Road Chapel, on 16th February, 1821, aged seventy-three years. He was interred in the ground behind the chapel, Dr. Bunting and Dr. A. Clarke conducting the service.

Mr. Benson was distinguished for every grace which can adorn humanity. His mind was richly stored with useful knowledge; his wonderful memory enabled him to freely use that knowledge in the pulpit and in the press. As a pastor he was much beloved; his life was much too busy to enable him to make many friends, but those he had esteemed him very highly. The tablet erected to his memory in City Road Chapel is only a just tribute to his worth; it will deservedly preserve his memory to all future generations.

Samuel Bradburn.

[*Born*, 1751 : *Entered the Ministry*, 1774 : *Died*, 1816.]

METHODISM has had few men who attained to the popularity of Samuel Bradburn. Dr. Adam Clarke formed a friendship with him in early life, and it remained a mutual blessing to the end of Bradburn's life. When they travelled in the same circuit, and Clarke called on his friend, he would open the door and call upstairs, " Come, my prince ; are you ready ? " That title lived, and hence Bradburn was called " the Prince of Preachers." In later times he has been designated "The Methodist Demosthenes"; but no such distinction was known to Bradburn himself. He was a man who had to contend with strong impulsive passions, adverse fortunes, and family trials and bereavements so heavy, that he had not time or opportunity to flatter himself that he was an orator. His conversation and sermons sparkled with gems of natural wit and humour ; and his impassioned eloquence often entranced his audiences. Could he have had a suitable education, he would have assuredly risen to great eminence ; but, according to his own written statement, he went to a school on the Rock of Gibraltar for two weeks only, at one penny per week, and when the fee was raised to three-halfpence, his father could not afford so much, so his mother took him away ; hence the education of one of the greatest pulpit orators in Methodism cost twopence only.

Bradburn's father was pressed for a soldier in the usual deceitful manner of those times. He was sent abroad, and whilst the regiment was staying on the Rock of Gibraltar, Samuel was born, 5th October (old style), 1751; and there he spent the first twelve years of his life. The pay of a soldier did not allow of the luxury of education. He met with John Haime, a Methodist preacher in Flanders, who preached in the army and catechised the soldiers' children. When his father returned to England, he settled at Chester, where Samuel was apprenticed to a shoemaker. In 1765, he became acquainted with some Methodists, and heard Joseph Guildford preach in the Derbyshire circuit; under his preaching, his heart was transformed, and he became exceedingly happy. For a few months he revelled in his new experience, as a youth; but evil companions got the better of him, and persuaded him to give up his religious notions. For four years he lost God, forsook His ways and people, and gave himself up to all manner of wickedness. During his apostacy, his language and conduct were repulsive, often even to his companions. He read the most profane books; but he kept up his reading. The only good quality during those four years was his intense love for his mother. Poverty was staring him in the face, he was clothed in rags, and never had an hour's real happiness. At the age of eighteen, he went to work in the house of a Methodist; conviction took hold of him; and one evening in the autumn of 1769, whilst conversing with a neighbour in his garden on the season, and nature, his reflections on death and eternity arrested his mind with the force of a peal of thunder. He retired to pray, saw himself a prodigal far from God, and made known his condition to the man for whom he was working. He began to attend preaching, and rose at two in the morning to be in time for the five o'clock preaching in Chester; but to no good, till one day, sitting alone after dinner, reflecting on his misery, he began to sing the hymn—

> "Arise, my soul, arise, shake off thy guilty fears;
> The bleeding sacrifice in my behalf appears."

He continued to sing the hymn again and again; and in the evening took up an old book entitled "The Door of Salvation Opened by the Key of Regeneration," and the reading of but few pages, and prayer, led to his restoration to the favour of God; he became unspeakably happy, and could not hide the joy of his new-found experience. He joined the Methodist Society, received his first ticket from Mr. Shaw in March, 1770, and resolved, by the grace of God, to live and die a Methodist. He was now able to join with his fellow-workpeople in singing hymns all day whilst they were at work, and they were helped in their work rather than hindered by the exercise.

Having changed his way of living, his companions, and his books, he found an insatiable thirst after religious knowledge, and plunged into a sea of polemical subjects, in which he found no profit. Soon afterwards Mr. Wesley visited Chester, and whilst receiving the Lord's Supper from him, the thought entered his mind that he must preach. Early in 1772, he began to give exhortations at the prayer meetings; in July he was made a class-leader; and in February, 1773, he preached his first sermon at Tottenham. The people were so well satisfied, that he had to speak to them again the same day in the evening. He began to preach frequently, but feared lest he had taken a wrong step. Having heard much of the Rev. John Fletcher, and read all his published works to that date, he went to see him, and ask advice from the saintly man. He detained him several days, and had him preach in the vicarage-house on Easter day. After much conversation, they parted with this remark of Mr. Fletcher's: "If you should live to preach the Gospel forty years, and be the instrument of saving only one soul, it will be worth all your labour." Those words were encouraging and refreshing to him, and he resolved to preach on every occasion he could. He made or mended shoes during five days in the week, travelled on Saturday to distant places round Chester, and preached on Sunday.

Mr. John Olivers, the superintendent preacher, sent him through the Chester circuit in his place; and during his absence at the Conference of 1773, Mr. Bradburn took his appointments in the circuit. Early in 1774 he went to Liverpool, intending to work at his trade; but God found him other work. The third preacher, Mr. John Morgan, was lame, and he engaged young Bradburn to take his place in the circuit till July. The work spread and increased, much good was done at Bolton and Wigan, and the latter place requiring a chapel, a letter of recommendation was obtained from Mr. Wesley to beg the money for a new chapel; Mr. Bradburn visited London for that purpose, and the people there lent him a helping hand. After the Conference of

1774, he met Mr. Alexander Mather, who gave him a copy of the Minutes, in which he found the name of Samuel Bradburn entered as the second preacher in the Liverpool circuit. He was surprised—astonished, in fact; but, as the appointment was not his own seeking, in that way he entered on the itinerant ministry at the age of twenty-three. On reaching Bolton to preach, his youthful appearance led old Mr. Lord to treat him as a mere lad, and as he had to sleep at his house, he sent him up in the garret to sleep with the apprentices. He was ashamed to walk to the chapel with such a boy for preacher, and remained outside, expecting him to break down. After the first hymn, expectation was awakened; during the opening prayer, the responses were loud and general; by this time old Mr. Lord had crept into his pew. The sermon from the stripling astonished and charmed all who heard it, and at the close he was judged worthy to sit in the preacher's chair, and to sleep in "the prophet's chamber." Samuel Bradburn was always welcomed in that house after that day. During the year of his location at Liverpool, he lost his mother, of whom he said she was a most affectionate mother to him, and that God spared her life nearly twelve years in answer to an earnest prayer he offered when she was said to be dying: he asked that she might be spared twelve years, and his wish was granted. He met with Mr. Wesley about that time, who took him familiarly by the hand, and with a pleasant smile said, "Beware of the fear of man; and be sure you speak flat and plain in preaching." Those words he never forgot.

After travelling only one year he was admitted into full connexion. In 1775, he was appointed to Pembroke, in Wales. Here is a sample of the trials of a Methodist preacher a century since. Mr. Bradburn thus wrote in his Journal in August, 1775: "When I left Leeds, I had but one half-guinea in the world; George Escrick gave me another half at Bolton, and Mr. D. another at Wigan. Out of this I paid horse-hire eleven-and-sixpence; with only twenty shillings, and no horse, I knew not how to get to Wales. I stayed in Liverpool four days. Mr. F. told me he would buy me a horse, and I might pay him when I could: some friends gave me a few pounds, which brought me to Brecon." He knew what money privations were to the end of his life. In his Welsh circuit, they had no leaders of classes, and he had to meet all the classes himself, besides doing all the preaching and pastoral visiting. In 1776, he was removed to Ireland, where he spent four laborious years—the first in Limerick, the second and third in Dublin, and the fourth in Cork. In 1778, he found a pious Irish girl, Betsy Nangle, whom he married, who bore him several children, three of whom died in infancy; and she herself died after only eight years of itinerant life, which was then too great a strain for any but the strongest. During his stay in Ireland, he preached once every day in the year, and half each month twice every day.

In August, 1780, he was removed to Keighley, Yorkshire. His work there was incessant. In the June following, he witnessed the death of his son Sammy, buried the babe, and preached no less than fifty-five sermons in that month. At the Conference of 1781 he was stationed at Bradford, and had the great privilege of hearing the Rev. John Fletcher preach several times during the year. Tried by affliction and bereavement, and with the want of money, he pleaded hard with God often; and in February, 1783, he made a vow of greater consecration to God. His necessities were so pressing, he was half-inclined to become an Independent minister for the sake of better stipend; but he declined a tempting offer, both from principle and conscience, although his stipend would have been much more than he had been receiving. He trusted in God. At the Conference of 1783, he was located at Leeds, with some advance of income, and private gifts from friends; he was the third of three preachers, but remained there only one year. In 1784, he was sent from the middle of Yorkshire to Bristol—a long journey in those days, and expensive. His first year there was a trying one; his horse fell under him and injured him, and so greatly distressed his suffering wife, that in January of the second year his troubles were increased by her unexpected death, aged only twenty-nine, leaving three infants behind her, and no money in hand to pay for her interment. These trials broke down his own health, but he rallied after rest. Mr. Wesley took him to travel with him for change of scene and occupation. He paid a visit to London, and afterwards to Gloucester. In the latter city he met a notable young lady, Miss Sophia Cooke, who had assisted Robert Raikes in his Sunday-school organisations, and who, in fact, suggested to him the grand movement which he put in operation. In August, 1786, Miss Cooke became the second Mrs. Bradburn, and it would have been difficult to find two persons more in harmony with each other than were Mr. Bradburn and Miss Cooke. Contrasting his second with his first wife, Mr. Bradburn said, "God has given me one equally gracious, and every way suitable."

From Bristol, he removed to London in 1786, and he remained two years in the metropolis. They were two important years for him; he had larger audiences attending his ministry, and his marvellous outbursts of oratory delighted all who heard him. He wrote in his Journal that he was with the richest people in the Connexion, yet he was poorer than ever; and to add to his distress, travelling to Islington, only a few miles from Deptford, his wife lost her trunk with twenty pounds worth of clothes in it. In London he had the privilege of hearing occasionally and meeting with some select preachers, who were distinguished as ministers and divines, and intercourse with them aroused in him a stronger thirst for useful knowledge. Bradburn was himself a wit by nature, and crowds often attended his ministry. He often said sharp things, both in the pulpit and in conversation, and sometimes had to apologise for the freedom his tongue had taken. Once he offended Thomas Olivers, who, not wishing to rail again, carried his complaint to the Conference. On Mr. Wesley hearing the complaint, he said, "Brother Bradburn, do you not love Tommy Olivers?" to which Bradburn promptly replied, "Sir, I love him as much as you do John Hampson,"—who had left Methodism rather ungracefully. The reply was sudden, smart, and not kind. Bradburn and Hampson had travelled together. Mr. Wesley showed a better way of reproving Mr. Bradburn. In 1787, he, with Dr. Coke and two other preachers, were living with Mr. Wesley in his house in the City Road. On 9th December, he came downstairs at half-past five in the morning, and found no preacher in the chapel, so preached himself. Meeting them all at the breakfast-table, they excused their absence by saying they sat up late. Wesley at once ordered that "every one under his roof should go to bed at nine, that every one may attend the morning preaching at five."

Mr. Wesley had not lost confidence in Mr. Bradburn, for when he left London in February, 1788, for his northern journey, he gave strict injunctions to him to give the utmost attention to the wants of his brother, the Rev. Charles Wesley, who was then near his end. It was his privilege to visit Charles Wesley almost daily for nearly a month, and he kept John Wesley informed of the condition of his health. In one of his letters he received this terse reply, dated 13th March, 1788: "1st. Carry Dr. Whitehead to see my brother; 2nd. Get him out-door exercise; 3rd. Let him be electrified; 4th. Ask if he has made his will." All these requests were promptly attended to. Mr. Bradburn had the privilege of sitting up with and waiting on the dying saint and poet during the last two nights of his life; and when the end came, it was Mr. Bradburn's letter which told John Wesley of his brother's removal to heaven. But few are called to render such service. It was Mr. Bradburn who informs us, that in walking out with John Wesley, when he gave relief to the needy poor he met, and they thanked him, he always took off his hat to acknowledge their gratitude. Henry Moore confirms that fact.

It was to the wisdom and forethought of Samuel Bradburn and Adam Clarke, that Methodism owes that inestimable blessing, the Worn-out Ministers' Fund. Bradburn wrote to Mr. Wesley in 1781 on the subject; Wesley's reply is dated 16th June, 1781, and in it he says: "We have no supernumerary preachers excepting John Furz, who is so from old age. If John Oliver lives till the Conference, and desires it, I suppose he may be on the same footing; the more exercise he uses the more health he will have." The truth was, Methodism could not spare any of its preachers from active labour. Clarke and Bradburn saw that many would in a few years be beyond active service, and they desired to prepare for the necessity before it arose. They met one night over a potato supper, and with the aid of a small candle drew up an appeal on their behalf, and had a burning candle engraved on the front, with the Latin motto, "Auditor serviens, consumor,"—"In serving others, I am myself consumed." The generous scheme then proposed, was not accepted by the Conference till 1799, when Mr. Bradburn was the president.

For a long period, Mr. Bradburn was Mr. Wesley's travelling companion, and no man possessed more of his confidence; and no writer has left us a more thorough insight into the pure life and character of Mr. Wesley. In 1789, attending the Conference, he heard Mr. Wesley preach every evening. During the sittings of that Conference, he lost another of his children, and he remarked how painful it was to lose part of one's own existence. Before the end of the year he himself suffered so much from gout that, owing to improper treatment, he was both seriously ill in body and his mind was deranged. In December, he parted with above one hundred volumes of his choice books to pay the cost of his illness, but by the end of the year he gave God thanks for restored health, and for freedom from debt. That year, 1789, he was stationed at Manchester, with Adam Clarke as his colleague, and they together began the Strangers' Friend Society in that place, for the relief of the sick poor.

Once when Mr. Bradburn was in financial difficulties, he told his case to Mr. Wesley, who replied in four lines, as follows, with an inclosure of five one-pound notes :—

> "DEAR SAMMY,—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Yours affectionately, JOHN WESLEY."

Bradburn replied thus :—

> "REV. AND DEAR SIR,—I have often been struck with the beauty of the passage of Scripture quoted in your letter; but I must confess I never saw such *useful expository notes* upon it before.—I am, Rev. and Dear Sir, your obedient and grateful Servant,
> "S. BRADBURN."

In some circuits he had £25 a-year, in others £33, and in 1782 he wrote thus: "I have not above £50 per annum to maintain myself, wife, child, and servant." It is not wonderful, therefore, if he got into debt sometimes,—the wonder is how he kept out of gaol; but he had to learn the art of rigid self-denial.

Mr. Bradburn attended the Conference of 1790, the last at which Mr. Wesley presided. On his arrival at Bristol, he made this record: "I feel much gratitude to God, for sparing my life when the coach was overturned, and for preserving my dear wife in so wonderful a manner." When on 2nd March, 1791, Mr. Wesley died, Mr. Bradburn was at Manchester, and Mr. Richard Rodda, the superintendent, preached a sermon on the occasion, which was printed, and to it was appended a clever and interesting "Sketch of Mr. Wesley's Character." In that

Mr. Bradburn introduced a suggestive sketch for the proceedings of the next Conference. Four months later, he united with eight other preachers in drawing up a circular, respecting the best way of carrying on Methodism, now that Mr. Wesley was removed from their midst. He took an active part in the proceedings of the Conference, and at its close wrote : " It has been conducted in a manner worthy of wise and good men ; God is with us, and all our enemies will be disappointed." He was stationed for Birmingham, but did not go there for ten months after his appointment.

After Mr. Wesley's death, there was much disputation on the question of the ordination of the preachers, and the administration of the Sacraments to the people by the preachers. Those preachers whom Mr. Wesley had ordained felt constrained to give the Sacraments to the societies, and those not ordained felt themselves deprived of a great privilege. Mr. Bradburn was one who much felt the deprivation. To satisfy, if possible, those desiring ordination, Mr. Pawson, Mr. Hanby, and another preacher whom Mr. Wesley had ordained, met in Manchester, and there privately ordained Thomas Taylor, Samuel Bradburn, and George Snowden. At the following Conference, those injudicious transactions were condemned, and a resolution was passed to exclude any minister in future who ordained others, or was ordained, without the previous consent of the Conference. Mr. Bradburn did not exercise the supposed privilege of his ordination. In 1792 he was stationed at Bristol, and during that year he published "An Answer to the Rev. W. W. Edwards, concerning the Occasional Preachers at Portland Chapel"; also, "The Question, 'Are the Methodists Dissenters?' Fairly Examined"; a sermon which reached a second edition in the same year ; also, "An Address to the People called Methodists, concerning the Evils of the Slave Trade," 1792,—this was so opportune, that it reached a fourth edition the same year. The Portland Chapel dispute arose from Mr. Bradburn and Mr. Roberts wearing gown and bands when they preached the opening sermons at that chapel.

During the controversy respecting the Sacraments, Mr. Bradburn spoke often very warmly and freely his opinions, as early as the year in which Mr. Wesley died. He afterwards grew more bold, and opposed the conservative opinions of such men as Mr. Benson. Judged by the standard then understood, when the revolutionary opinions of France were spreading, thoughtful and serious persons were terribly nervous, and after some of Mr. Bradburn's utterances in favour of the wishes of the majority of the people, he was charged with radicalism, and with spreading republican ideas. Let the man be judged by his own words :—

> "Liberty of conscience, and the unity of the spirit, are the grounds of Christian communion. No prudential rules should interfere with these. I hope I shall ever be a determined advocate for universal, unrestrained liberty of conscience, and an enemy to every species of coercion in matters purely religious. If you would hinder the Sacrament by compulsion, or prevent the people from enjoying any of their lawful rights because you do not approve of it, would you not fine, imprison, banish, or burn your brother in Christ, sooner than he should enjoy his Christian liberty? You may say no! but God knows I would not trust you out of my power."

In July, 1794, Mr. Bradburn's father died at the age of seventy-five. The month following he was removed to the Bath circuit. He was then forty-three years old, more than half of which time he had been a preacher; he felt no decay of the powers of either mind or body, but he had a strange misgiving that to labour on as he had done in the past, and to endure so many trials and privations, his strength would fail him. It did not do so for some years. In 1796, and again in 1797, 1798, and 1801, he was elected to the office of Secretary of the Conference; he had been in the Legal Hundred from the year 1784. Before the end of 1796 his residence was visited by thieves; in December he was so much frozen by the intense cold, that he was afterwards laid up with gout. Preaching at Kidderminster some time after, the front gallery of the chapel gave way, and a thousand people had to march to another chapel, where he finished his sermon, and the collection was increased in consequence of the accident. Shortly afterwards, his wife narrowly escaped death through the overturning of the coach in which she was travelling. Trials seemed to attend him continually. In 1794, Mr. Bradburn was one of the eight preachers who attended the private meeting at Lichfield, when a plan was drawn up to turn Methodism into an Episcopal Church by ordination amongst themselves; the plan failed.

In May, 1799, the Rev. William Thompson, first President of the Conference, died at Birmingham, and Mr. Bradburn delivered a powerful address on the occasion in Cherry Street Chapel. At the Conference in July, he was elected to the highest honours in Methodism—President of the Conference. All his predecessors who survived were elected to the presidency a second time; but Mr. Bradburn, by an act of serious indiscretion, was in 1802 humbled before the Conference, suspended from the Minutes for a year, and deprived of the opportunity of re-election to the presidency, which he would certainly have had but for that transgression. He was brought up a shoemaker, and it was known that he made himself a new pair of shoes, once every year, in which to go to Conference. On being raised to the presidency, he wrote some witty lines, which were copied by some of the preachers and kept as a curiosity, as they made allusion throughout to the craft of his early days. During his year of office he was twice nearly killed; once by his horse being thrown down by a cart; and a month later, by his horse being startled, he was thrust against a house, and his head seriously cut in several places. A short time afterwards he suffered greatly from a violent fever, and he was never afterwards fully equal, in mind or body, to what he had been.

In 1802, he was stationed at Plymouth Dock; in 1804 he removed to Bolton, where he preached, and afterwards published, a sermon on "God Shining Forth." Making a collection one day after sermon, he alluded to the covetous and niggardly, who give grudgingly as little as possible, and then added, "A thousand such souls might be made to dance on the point of a needle, without jostling each other for want of room." The sermon he published was the one he preached at the opening of two new chapels that year, 1804. At the Conference of 1806, he was removed to Wakefield, where he was well known and much loved. On meeting the Vicar of Wakefield one day, he asked, "Why dost thou put thy sickle into my standing corn?" With a pleasant smile, Bradburn replied, "The harvest truly is plenteous, but the labourers are few." The vicar said "Good morning."

Mr. Bradburn was a man of orderly habits, and as far as possible gave reasons for all he did. In order to facilitate business when he was chosen secretary of Conference, he showed to Mr. Benson a set of rules he had written for the better conduct of business; they were only intended for his own use; but Mr. Benson obtained his permission to have them printed in the official Minutes of the Conference, 1796. At an earlier period he had determined to guard himself against indecorous hilarity, and for that purpose drew up, in 1780, a set of seventeen "Rules for Conversation." Mirth was so natural to him that it was hard to restrain himself.

Leaving Wakefield at the Conference of 1808, he was stationed at Bath,—not without strong opposition; but he bore it all patiently. He spent two happy years there, and found many kind friends. On one day he wrote: "My life has been a series of divine mercies; I never saw more striking instances of the particular Providence of God in answer to prayer than since I came to Bath." In August, 1810, he removed to Bristol, and had for his colleagues Joseph Taylor, Joseph Cole, and Joseph Robinson, whom he describes as "three kind Josephs to me." Travelling from the Conference of 1811, between Tewkesbury and Gloucester, the mail-coach was overturned, and he received such a blow on his head that he was taken up for dead. He was able to preach shortly after, but troubles of mind and weakness of body were both sources of painful anxiety to him. Yet his preaching was everywhere wonderfully popular and acceptable. In 1812, he was removed to Liverpool, where he complained of a disagreeable cough and shortness of breath, and adds, "Death seems at the door; but Christ is mine." He was not an old man,—only sixty-one,—but infirmity was oppressing him.

Conscious of his weakness, he sought another appointment, and in August removed from Liverpool to Southwark, London, and took up his residence in Long Lane. He had itinerated as a preacher during forty years; was often a martyr to gout, had weak and sore eyes, occasional swimming in the head, and an empty purse. Some of these ailments disappeared after he arrived in London. He attended the first Methodist Missionary Meeting held in London, 1st December, 1814,—a respectable and crowded audience,—and Mr. Bradburn was one of more than twenty speakers at a meeting which lasted five hours. Age began to tell upon him, his sight failed him so that he could not write legibly; his mental faculties were declining, his memory often failed him, and his intellect was at times deranged. The lamp of his understanding, which had burned with such brilliant lustre, now cast but a feeble ray; yet occasionally in the pulpit he had momentary flashes of his former splendour, and he preached up to the end of the year 1815, when paralysis added to the weight of his other infirmities. When unable to preach he did not complain, but remarked, "It seems as if twilight came over my mind; the shades of evening are stealing on my soul."

The Conference assembled in London at the end of July, 1816, and Mr. Bradburn rejoiced at the prospect of seeing some of the preachers of his former circuits. He saw and conversed joyously with several; but one evening, going upstairs to bed, he fell backwards in a fit, and was scarcely conscious after. He died peacefully, 26th July, 1816. The London circuits greatly felt the loss they had sustained. On 2nd August his remains were interred in the rear of City Road Chapel, a brick wall only separating him from Mr. Wesley's body. A deputation of the preachers met the body in Finsbury Square; Dr. Adam Clarke read the burial service, and the Rev. James Wood and Henry Moore took part therein; a shower of rain did not disperse the assembly at the grave till all was over; and good Mr. Henshaw preached a funeral sermon for him in the chapel in the evening to a crowded audience. Mrs. Bradburn survived her husband about eighteen years, dying in March, 1834, aged seventy-five years. His daughter collected and published, in 1817, a volume of his sermons, a book which is still in demand. But no written sermon can convey to the reader the true impression of Mr. Bradburn's power as an orator in the pulpit. His person was large and noble; he was attentive to his personal appearance, and was recognised as a gentleman everywhere. To one who asked Dr. Adam Clarke to give a sketch of his eloquence as a speaker, he replied, "I have never heard his equal; we have no man in Methodism who can compare with him. Another Bradburn must be created to supply his place. Put all our chief men together they would not all of them make such a man. He was like no man but himself. I never knew one with so great a command of language." Further testimony exists, but is not required.

Henry Moore.

[*Born*, 1751 : *Entered the Ministry*, 1779 : *Died*, 1844.]

JOHN WESLEY had a wonderful genius in discerning character. Proof of this might be found in his selection of young men, comparative strangers to him, for itinerant preachers. One of these was Henry Moore, a young Irishman, in whom he placed great confidence, and whom he appointed as one of the first Legal Hundred of the Methodist preachers, when he had been only five years in the ministry. Six years later, Mr. Wesley appointed him, in his will, one of three trustees to his literary property, manuscripts, and family papers,—a mark of special confidence and esteem; indeed, they loved each other. On many occasions Mr. Moore acted as a son to Mr. Wesley, and no man ever thought more of his own father than Mr. Moore did of Mr. Wesley, for a period of sixty years.

Henry Moore was the son of an Irish farmer, a man of influence and property, and was born at Drumcondra, Dublin, 21st December, 1751. His father died in 1763, and his mother gave him the best education her means would then permit, which had been a matter of solicitude to his father, Henry being their only son. His mother was a woman of piety, good understanding, simplicity of manners, and warm affection; the latter characteristic was strongly fixed on her only boy. She lived a widow twenty-eight years, and had the honour of entertaining Mr. Wesley at her house, after Henry became an itinerant preacher. He made good progress in his study of the Latin and Greek languages, and was so promising a scholar, that his teacher offered to continue his education free of charge, after his father died. His preceptor gave up his school for a college fellowship, and Henry Moore was placed with an artist to learn the business of a carver in wood. He obeyed the wishes of his mother, and gave good heed to the instructions of his employer; but he had no disposition for mechanical occupation,—his mind had higher aims.

Closing his apprenticeship at nineteen, he was fired with the ambition to see London, of which he had heard so much from his fellow-workmen who came to Dublin. Although he was fond of books, and read them eagerly, yet the gaieties of London so fascinated him on his arrival, that the parks, Vauxhall and Ranelagh Gardens, and the theatres, at once became his chief attraction; but in the midst of his sinful pleasures and dissipation, an inward monitor was continually striving with him. When he came of age, he left the allurements which were enslaving him, to return to Dublin to receive some money due to him at the age of twenty-one. He sought out the dissipations of Dublin, but they gave him no pleasure. Soon afterwards he returned to London, and meeting with a serious young man, named William Gibson, he learned from him something about the Methodists. Mr. Moore had heard Mr. Wesley some years before, but was not then impressed with either the man or his preaching; but he went to the Foundry and heard the Rev. Charles Wesley and James Morgan, and at the Lock Chapel heard Mr. Madan. Three years he remained in London, following a sinful course, when the loss of part of his property obliged him to visit Dublin again. Here his mind was often seriously impressed; and one day, whilst reading the Epistle to the Romans, in Burkitt's New Testament, to search for arguments in favour of Calvinism, he found evidence that Christ was his Saviour. He read only the text in the book, not a word of the commentary; but he found that the Word was to him spirit and life. The doctrine he sought for vanished, and he discovered "Salvation by grace through faith." He soon declared the joy of his new-found experience. He read Mr. Wesley's Journals, attended the Methodist chapel, and expecting to hear a clergyman there on one occasion, with gown and bands, a man was in the pulpit with a plain coat, and no bands; he reluctantly heard him, and learned that the preacher, whose sermon had deeply impressed him, was Samuel Bradburn. For some months he was distressed with doubts and fears; but God graciously manifested Himself to him in February, 1777, and attending a watch-night service that month, his mind became fixed to be entirely on the Lord's side. The great change in his conduct was manifest to all about him; but his mother was alarmed and grieved that her boy had joined the despised Methodists. He commenced to conduct family prayer, studied the Bible and Burkitt's Commentary, began to visit the sick and prisoners, became a teacher and exhorter, and sought by fastings and self-denials of various kinds the higher blessings of the Gospel, and by those austerities hoped to gain a victory over his body; he punished himself so severely, that he felt the ill effects of it sixty years afterwards.

Business had become a burden to him in 1778, and preaching a delight. His way not opening to him as he wished, he gave up his school, although he had gathered some respectable pupils, in Dublin, and he went to Liverpool to seek employment in his carving business, in the spring of 1779. Shortly afterwards, he received a letter from Mr. Wesley's assistant in Ireland, to return immediately to that country, and take the place of a preacher who had just died. Mr. Wesley's desire was to him as a command from God; that letter determined his future course in life for no less than sixty-five years. He arrived at Londonderry in May, 1779, and found his residence was to be at Coleraine. There he soon afterwards met with two friends, who were true to him as long as they lived; one was Alexander Knox, Esq., a gentleman of wealth, learning, and influence, and the other was Ann Young, a pious and accomplished young lady, who the same year became Mrs. Moore, and who was a true helpmeet to her husband till her death in 1813. In those days, Methodist itinerants who could afford to maintain a wife, might marry in the first year of their ministry. Mr. Moore did so, and was received into full connexion in 1780. Two or three dozen of Mrs. Moore's unpublished letters to her husband are preserved by the writer of this sketch, which indicate not only her personal piety, but her anxiety for the prosperity of the work of God. Mrs. Moore was greatly beloved by Mr. Wesley, who, in one of his letters to her husband, wrote, "Tell your dear Nancy to love me as well as she can."

Mr. Moore's second circuit was Charlemont, where he met with some extraordinary instances of popish severity and popish superstition. He travelled almost constantly on horseback, had to preach daily, and was at home with his young wife only once every three weeks, his large circuit taking him that time to travel over it. He suffered much from rheumatism, through exposure; yet he was so contented with his work, it was to him like heaven began below, as he saw much good done to the poor Irish. In 1782, he was again located at Coleraine, and in 1783 removed to Cork. The circuit was large, and he was subject to many trials. At Dunmanway there lived a profligate young baronet, who declared he would throw the next Methodist preacher who came there into the lake near his mansion. Mr. Moore was the intended victim; but just as he arrived at the place, the body of the young squire was waiting a coroner's inquest at a public-house, having been found in the lake that morning. So God preserves those who trust in Him. Mr. Moore introduced Methodism into several new places, where societies were formed. He paid occasional visits to Dublin, where he met and heard Mr. Wesley preach. The result of their intercourse was, in July, Mr. Moore was removed to London in 1784, and resided in Mr. Wesley's house. Two years he remained in the metropolis, and there made the acquaintance of the Rev. Charles Wesley and the Rev. Dr. Coke. Charles Wesley showed him fatherly kindness, and desired him to be with them when John and Charles Wesley were together. The latter much wished Mr. Moore to be ordained in the Church, as he foresaw that changes would follow the death of his brother; he was ordained, but by John Wesley himself, a few years afterwards,—an act which Charles Wesley opposed as far as he could. In 1786, Mr. Moore was again appointed to Dublin, at the earnest request of his mother. Whilst there, he had a most liberal offer to study physic in the University; but fearing it might interfere with his preaching, he declined the kind offer. In 1785, Mr. Moore was strongly urged to go to America as one of the superintendents—bishops—in that country, but his attachment to his mother led him refuse to go there.

In March, 1788, the Rev. Charles Wesley died, and in changing the preachers in London at the Conference following, Mr. Wesley selected Henry Moore for London, saying in his letter to him on the subject: "I would fain see my dear Nancy Moore here, because I expect to finish my course within a year, and to have her with me at the close would be one of the greatest comforts I could have, next to the favour of God." Mr. Wesley thought he should not survive his brother many months, but in that he had miscalculated, for he survived him three years; and in the meantime, Mr. Moore, after a two years' residence in Mr. Wesley's City Road house, was removed to Bristol in August, 1790. In 1789, Mr. Wesley, when at Bristol, ordained Mr. Moore "a presbyter in the Church of God," and Mr. Mather a superintendent, or bishop, should one be required.

Mr. Moore's parchment of ordination has been most carefully preserved, and the document was used once in a legal dispute, and is indorsed at the back by the counsel. Mr. Moore considered his ordination "a real and great privilege"; but he was never even invited to exercise his privilege by ordaining others. In this he was much disappointed, as he was the last survivor of the preachers ordained by Mr. Wesley; but he was not even asked to take part when, in 1836, the Methodist Conference ordained preachers by the imposition of hands. He was then an old man of eighty-five, and to have asked him to unite with his brethren in that new departure would have been an act of becoming courtesy. In the same year he was ordained, Mr. Moore was recommended to Mr. Wesley as Connexional Editor; but he had reasons for declining that office, and recommended the Rev. James Creighton, an ordained clergyman, who held the office till 1792.

At the time of the death of John Wesley, 2nd March, 1791, Mr. Moore was in residence at Bristol, and his appointment as one of three trustees of Mr. Wesley's family papers led to serious difficulties, which continued for several years. The trustees were—Dr. Coke, Dr. Whitehead, and Henry Moore. Dr. Coke was in America when Mr. Wesley died, and Mr. Moore in Bristol, so it was arranged that Dr. Whitehead should have possession of all Mr. Wesley's papers, and prepare from them a "Life" of Mr. Wesley. When Dr. Coke arrived in London he, as senior trustee, required to examine Mr. Wesley's papers. The request was refused by Dr. Whitehead, and legal proceedings had to be resorted to, both by Dr. Coke and Dr. Whitehead. This unpleasantness was continued for about four years. In the meantime, Dr. Coke desired Mr. Moore to come to London in January, 1792, sending another preacher in his place at Bristol, and Mr. Moore devoted himself entirely to the preparation of a "Life" of Mr. Wesley, to be published on behalf of the Connexion at the Book-room. Mr. Moore prepared the manuscript of that "Life" in four weeks' time; it was published in April, 1792, and Dr. Coke put his name on the title-page as co-trustee, although Mr. Moore was the author of the book. Ten thousand copies of the "Life," an octavo volume of 542 pages, were sold in six weeks' time, and a second ten thousand was ready for sale in August, and sold by the end of the year. That "Life" of Mr. Wesley has been kept in print ever since, and was long considered the standard "Life" of the Founder of Methodism. Since then, twenty-eight other "Lives" of Mr. Wesley have been published, indicating the wide popularity which Methodism has given to its Founder.* The painful dispute caused by Dr. Whitehead's unjust and selfish conduct was detailed in a manuscript history of nearly a hundred quarto pages, in which are given copies of the various letters and legal documents relating thereto. The MS. is preserved by the writer of these pages. It contains the unpublished history of Methodism in London for six years following the death of John Wesley. It is necessary to a clear understanding of the condition of the Methodist society in London during those years. Mr. Moore was prudent in thus preserving the exact facts relating to an important period of Methodist history. Mr. Moore was one of the twelve selected preachers having the privilege to preach in the chapels at London, Bristol, and Bath, independently of the Conference. It was a privilege unasked; but Mr. Wesley thought fit so to act, and Mr. Moore felt bound on several occasions to enforce his right in this matter, at a heavy cost for legal proceedings. One of these occasions occurred at Bristol, in 1794, when Mr. Moore was refused admission to the pulpit of the Old Chapel, in the presence of a large congregation. Appealing to the congregation, Mr. Moore desired those who considered he was acting right, to follow him out of the chapel, when thirteen hundred people walked in procession through the streets of Bristol to the Portland Chapel, where he preached to them, only about two hundred remaining to hear the preacher chosen by the trustees. The result was, a new and much larger chapel was erected in King Street, and the old chapel was abandoned to only a few worshippers. A somewhat similar disturbance arose in London in 1812. Mr. Moore had Mr. Wesley's authority to preach in the City Road Chapel, with the consent of the Conference, without the consent of the trustees. One trustee, Mr. Harvey Walklate Mortimer, was determined, on his own responsibility, to resist Mr. Moore's claim, and he used his utmost efforts, backed by threats and legal documents, to intimidate Mr. Moore, and bring him to submit to his wishes. Strong, resolute, and defiant as was Mr. Mortimer, yet Henry Moore was even more so; you might lead him like a child with persuasion, but to drive Henry Moore was beyond the power of any man. The contention was continued for about two years during Mr. Moore's stay in the first London circuit, and was not, in fact, wholly abandoned for twenty years; but Mr. Moore maintained his integrity and his just rights to the end of his protracted life. A manuscript and hitherto unpublished history, written and signed by Henry Moore, of these proceedings, extending to sixty-five quarto pages, is now before the writer; but the present is not a suitable occasion to enter more fully into that business. Mr. Moore was justified by his conscience in maintaining the rights and privileges Mr. Wesley had conferred; but it is an open question whether the rights thus conferred were in exact accordance with the altered circumstances in which London Methodism was found twenty years after Mr. Wesley's death. The manuscript record alluded to should be preserved as an authentic statement of proceedings of considerable interest at that time, and necessary as part of the history of English Methodism.

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* As another evidence of the wide popularity of John Wesley, the writer has collected and has mounted in one very large folio volume over two hundred different portraits and representations of the Founder of Methodism.

Mr. Moore was a man of literary taste and discernment. He had friends amongst some families of influence, both in England and Ireland. In the latter country, he enjoyed the personal friendship of Mrs. Theodosia Blachford, the widow of the Rev. John Blachford, some time the clerical librarian at St. Patrick's Library, Dublin. In a letter

Mr. Wesley wrote to Henry Moore in 1788, he said: "I am glad you have not lost Mrs. Blachford; she is one of our jewels; I love her much." Such an intimation was sufficient for securing every attention being paid to her. The friendship thus began was continued for many years, and fostered by frequent correspondence with both Mrs. Blachford and her handsome, accomplished, and pious daughter Mary, who became the wife of Mr. Henry Tighe, a wealthy M.P.; she made herself literary fame by publishing an allegorical poem called "Psyche." In the "Life of Mr. Moore," by Mrs. Richard Smith, will be found many interesting literary incidents and some valuable correspondence and poetry of these lady friends.

The trial and expulsion from the Conference of Mr. Kilham, was a matter of deep and anxious concern to Mr. Moore. He took part also in the Conference of 1797, when the Plan of Pacification was agreed upon, with which he did not agree, thinking it conceded too much to the people. In consequence, he was half-determined to leave the Methodists, but resolved to wait and watch the operation of the concessions made. Matters of much deeper importance diverted his attention, so he remained at his post. In 1798, he took up the question of making better provision for the worn-out preachers, and at the Conference of 1799 he saw the fund established to make better provision for their urgent necessities.

The Conference of 1800 resolved to send an address of congratulation to the King on the occasion of the attempt made on his life by a madman. Mr. Moore wrote the address, and was one of four preachers who carried it to the Secretary of State. In 1803, he was stationed in Liverpool, where he remained two years; the small manuscript sermon-book, in which he kept a list of the texts he then preached from, and the places where he preached, is still preserved. In 1804, he was elected President of the Conference, an honour which was repeated in 1823, when he was preparing his enlarged "Life" of Mr. Wesley. The death of Dr. Whitehead was reported at the Conference of 1804, and Mr. Benson was asked to preach a funeral sermon for him. He complied with the request of the Conference; but, owing to the way in which the Doctor had acted respecting Mr. Wesley's papers, the preachers objected to the sermon being printed, to which Mr. Benson naively replied—that he would not make it worth printing. Dr. Whitehead was buried in Mr. Wesley's own grave.

In 1805, Mr. Moore removed to Leeds, where he remained two years; but on account of Mrs. Moore's feeble health, in 1807 he came back to the City Road circuit, and in 1808 he was appointed to the London West circuit. In 1810, he went to reside at Bath, in the hope of restoring his wife's health. In 1812, he returned to London, when he had the painful dispute with Mr. Mortimer; and in March, 1813, Mrs. Moore died, at the age of fifty-six, and was interred in the City Road graveyard. Her holy life and conduct form an interesting memoir in the *Methodist Magazine.* The venerable Dr. James Hamilton preached a funeral sermon for her. Some years afterwards, Mr. Moore wrote an account of Dr. Hamilton's eventful life, which is published in the *Wesleyan Magazine* for July, 1829. He was a Methodist local preacher for nearly sixty years.

On leaving London in August, 1814, he was located in Liverpool for two years; but previously to going there, he was married at Bristol to Miss Hind, a middle-aged lady of piety, and good understanding, who had an independent fortune. That lady ministered to Mr. Moore's comfort during many years, and he became her almoner to many poor families where they resided. In 1816, he accepted an invitation to return to the Birmingham circuit, where he remained two years; and in 1818 he removed to York for two years, then to Bristol for three years. When about to remove, the society presented him with a most kind address, in acknowledgment of his courtesy, kindness, and faithful preaching, noting especially the advantages they had derived from his firm resistance of the trustees many years previously. In 1823 he was again chosen President of the Conference, and as such had to visit Ireland, where he met with a hearty welcome. His home was in London for three years, during which period he prepared and published his enlarged "Life of John Wesley," in two octavo volumes, in which he used much of Dr. Whitehead's material. Before the second volume appeared, in 1825, a review of it of an unfriendly character was printed in the *Wesleyan Magazine*, and Mr. Moore circulated amongst the preachers a printed letter, asking if it was fair to criticise and condemn a book before it was published. The letter was intended to be printed in Mr. Moore's "Life," but it was withheld; the original is now before the writer. The act of the reviewer was neither kind nor Christian. From 1827 to 1830 Mr. Moore was located in the London East circuit. From London he removed to the Deptford circuit in 1830, where he resided three years; and having travelled as an itinerant preacher fifty-four years, in 1833 he returned to the metropolis, and furnished a house of his own in Brunswick Place, City Road, where he passed the remainder of his days on earth. Just a year after his settlement there, he was deprived by death of his second wife; she died 16th August, 1834, aged eighty years. Mr. Moore was then, at eighty-three, a widower again, but he continued to preach as he had opportunity and strength for several years. When he could no longer preach standing in the pulpit, he preached sitting in a chair; the writer heard one of his sermons delivered as he sat when he was ninety years old.

Having now more leisure at his disposal, he began to renew his visits to the few old friends he had remaining, amongst whom were the widow of Dr. Adam Clarke and her daughter, Mrs. Richard Smith. By the last named Mr. Moore was greatly esteemed,—so much so that he furnished her with all the material required for writing his "Life"; and this work she undertook, Mr. Moore relating to her incidents from time to time, and as the work progressed, Mr. Moore read and corrected the manuscript. In 1842 he was attacked with paralysis, which prevented his writing; but on the return of his birthday, in December, that year, in acknowledging the receipt of a letter from the writer of these lines, Mr. Moore, by a great effort, signed the letter with his own hand—the last signature he made. He took great interest in all the affairs of Methodism; was ever happy to receive at his quiet home any friend, and delighted many by his recitals of anecdotes of Mr. Wesley and early Methodism—having a personal recollection of its history for nearly a century. After a second attack of paralysis, he lingered on in great weakness, but in childlike simplicity, until 27th April, 1844, when he peacefully entered into rest, saying "Happy." A bright and joyous finish of a long life of ninety-three years. At his death, his own and all Mr. Wesley's papers were transferred to Mr. Richard Smith, one of his executors, who entrusted them to the present writer to arrange, catalogue, and copy such as were of special interest.

Henry Moore greatly loved his Bible, was pre-eminent as a theologian; as a preacher—profound, luminous, and sententious, sometimes embodying a volume of thought in a sentence; and often, when preaching, appeared to be holding communion with heaven. His intellectual powers were of a high order, his understanding clear and vigorous, his judgment cool and deliberate, his decisions prompt and firm. He had strong faith, and was a man of stern fidelity, and of unbounded affection towards those who gained his confidence.

Mr. Moore was never an idle man; he made free use of his pen, besides keeping all his pulpit engagements, and doing full pastoral duty. In 1791 he published a sermon on the death of Mr. Wesley, and one on the death of the Rev. J. Easterbrook. In 1792 he wrote the "Life of John Wesley," a volume of 542 pages, in four weeks. In 1794 he translated and published John Fletcher's sermon on the "New Birth"; also a sermon on "Fear God, Honour the King," and a reply to a pamphlet on "Separation from the Church of England." In 1806 he published his sermon on the death of the Rev. John Pawson; in 1807 he published a life of the Rev. Thomas Rutherford, his brother-in-law; in 1817 he published "Thoughts on the Eternal Sonship of Christ"; in 1818 his "Life of Mrs. Mary Fletcher," in two volumes, which had reached a ninth edition in twenty years. In 1819 he issued a "Reply to Stephen Brunskill," and the same year "An Account of Mary Titherington, of Liverpool." In 1824-25 appeared his enlarged "Life of the Rev. John Wesley," in two octavo volumes. In 1830 he published his own autobiography to the death of Mr. Wesley, with seven sermons. In 1844 appeared his own "Life" (with portrait), written by Mrs. Richard Smith, but revised by Mr. Moore to the year 1840. That "Life" contains facts in the history of Methodism not to be found in any other work.

Charles Atmore.

[*Born*, 1759 : *Entered the Ministry*, 1781 : *Died*, 1826.]

A SHIP cast anchor in the Deeps off Lynn, Norfolk, 17th August, 1759. The captain's name was Atmore ; and his heroic wife, wishing to testify her joy at his safe arrival, hastened in a boat to the ship. The interview produced a shock to her system, and induced premature labour ; she was immediately removed to the village of Heacham, and there gave birth on that day to the boy who was named Charles Atmore. She was devotedly attached to her babe, but he was left motherless at the age of eighteen months, and was placed under the care of an uncle and aunt. At the age of six he narrowly escaped death by scalding, and carried the marks of the accident through life. He was carefully educated in the village school till he was fourteen. In 1770, his father took him to Rotterdam and Briel, a trip which greatly interested the boy, though only eleven. At fifteen, his father designed him for business as a tradesman, but his aunt begged to retain him under her care, and soon after he took to farming, and Charles devoted himself to the pursuits of agriculture.

Mr. and Mrs. Lamb, his foster-parents, took him regularly to church, and the rector took much notice of him for his consistent conduct. He bought and studied " The Supplication of Saints," a book which aided him in becoming a more decided formalist in religion ; but the pride of his unregenerate heart led him often into sin. The farm-stead was at Haddiscoe, a Norfolk village, and in 1778 the first Methodist preacher visited the place. Charles heard of those people, and soon saw a great change in some of the young men who attended their services, which led him to go and hear them for himself. He was at the critical age of nineteen, when most young persons determine their future destiny; it was thus with Charles Atmore. The first Methodist sermon he heard impressed him so favourably, that he went again and again, till his curiosity was satisfied, and he soon afterwards was convinced that it was his duty to become a Methodist. Mr. and Mrs. Lamb opposed him with anger and alarm. His sense of duty was stronger than their opposition. At that time, the Rev. Joseph Pilmoor preached in the village, and with such good effect, that Charles was accepted by Mr. Pilmoor as a member of the Methodist society in June, 1779. The anger of Mr. Lamb became so fierce that he was more like a lion than a lamb, and actually tried to flog the Methodism out of the young man. Not daunted or discouraged, he received the chastisement patiently, which led to reflection. Shortly afterwards he asked his foster-parents to allow him to conduct family prayer; this was at length conceded, after the servants had gone to bed. Growing more decided and more bold in the service, his uncle went to hear the Methodist preachers himself, and in less than six months after the beating he had, the young man saw both his uncle and aunt members of the Methodist society. They invited the preachers to stay at the farm, then opened their house for preaching, and there Charles himself shortly afterwards exercised his own talents as exhorter and preacher.

When the Rev. George Shadford visited the village, he requested Charles to preach before him, and the result was, he desired him to go to the villages around and preach as often as he could. In 1780, when the Rev. James Wood went to the circuit, he continued the young man in the same service. On Valentine's day, 1781, Mr. Wesley was in Norwich, and, sending for the young preacher, was so pleased with the cheering report of his services and the good which had been done, that he desired him to continue his labours in the Norwich circuit, and at the Conference of 1781 Charles Atmore was appointed an itinerant Methodist preacher in the Grimsby circuit. The district in which he was to travel embraced nine or ten market towns, with numerous villages. He travelled on his own horse, was constantly on the move, but in a few months was prostrated with ague, and obliged to retire to his native air for the recovery of his health. There he received his first letter from Mr. Wesley, prescribing medicine for his relief.

At the Conference of 1782, he was stationed at Scarborough. The ague followed him there, but the purer air soon rallied him, and he had an encouraging and prosperous year. The "Life of David Brainerd," which he read that year, was a source of much instruction to him. In 1783, he was removed to York, and was under the direction of the pious John Pawson, who acted the part of a father to him, and then began a friendship, which was strengthened by correspondence, to the end of Mr. Pawson's life. The early part of the year 1784 was made memorable to Mr. Atmore by the triumphant death of Mrs Pawson, by the death of his own father, and by the appointment by Mr. Wesley of himself as one of the original members of the Legal Hundred of Methodism—another evidence of the far-seeing judgment of the founder of Methodism. At the Conference of 1784 he was received into full connexion, and wrote in his Journal a dramatic description of the pleadings of the Rev. John Fletcher to preserve the unity of the preachers, which was threatened by some of the preachers who were not included in the Deed of Declaration. His removal to the Colne circuit gave him the opportunity, during the year, of visiting his uncle and aunt, and he had the pleasure of meeting Mr. Wesley at dinner at their house.

Fresh honours awaited the young minister soon after. He married a very amiable and pious young lady, named Elizabeth Crane, in 1787; but the life of an itinerant preacher, a century ago, was not favourable for gentlewomen, and after only eight years Mrs. Atmore died, and her husband published a short account of her. The same year, he was appointed to travel in Scotland; the circuit embraced Edinburgh and Glasgow. To meet the prejudices of the Scotch Methodists, Mr. Wesley ordained Mr. Atmore, that he might administer the Sacrament to the members of society. His ordination parchment is still preserved. That appointment extended over two years, and he formed an acquaintance with the learned Dr. Gillies, and the pious

Lady Darcy Maxwell, one of the elect ladies of Methodism. Mr. Atmore had the honour of laying the foundation-stone of the new Methodist Chapel in Glasgow, and also of preaching the opening sermons. In 1788, Mr. Atmore paid his first visit to the English metropolis, but he saw little excepting the proceedings of the Conference. Mr. Wesley said that the death of his brother would not change his purposes in carrying on the societies; he was not for skipping in making changes, but for creeping. Mr. Atmore preached in Marylebone Fields during the Conference, and at least one person was converted at that service. He was again appointed to the Colne circuit, but Mrs. Atmore had to remain with her friends.

In 1789, Mr. Atmore was sent to Newcastle-on-Tyne, where John Ogilvie was his colleague; and to preserve the memory of the friendship then formed, Mr. Ogilvie named his new-born son Charles Atmore Ogilvie. That boy was educated at Kingswood School, took honours at Oxford, was chosen a Fellow of Balliol College, and appointed Professor of Pastoral Theology in that University; Dr. Ogilvie was the first son of a Methodist preacher who obtained university distinction. At Newcastle, Mr. Atmore founded a Methodist Sunday school, for which he had the special commendation of Mr. Wesley, who, visiting that place soon afterwards, and at the age of eighty-six, preached a sermon composed of words of not more than two syllables. He wrote in his Journal: "I parted with Mr. Wesley, who is very feeble, to see him no more until the resurrection of the just; but the powers of his mind, and his love for his fellow-creatures, were as bright and as ardent as ever."

After the death of Mr. Wesley, Mr. Atmore was removed to the Alnwick circuit, with Michael Emmett, who took to wife the twin-sister of Mrs. Atmore. Mr. Emmett was nearly leaving the Connexion, but intercourse with Mr. Atmore saved him from that course. In order to pacify the society there, Mr. Atmore, having been ordained, proceeded to give the Lord's Supper to the members. He next proceeded to unite with other ordained ministers, in conferring the same privilege on preachers desiring that distinction. For that act he not only reproached himself, but was admonished by the next Conference, and all distinction between ordained and unordained ministers was ordered to cease.

The next removal of Mr. Atmore was to Halifax, in 1793, where he remained two years; and during that period his wife died, who assured him that she would, if permitted, be his guardian angel. In that circuit he witnessed at Greetland one of the most remarkable revivals ever recorded in Methodism, during which seven hundred persons were received into the society in a few months. In that circuit he formed an acquaintance with the Rev. John Fawcett, an eminent dissenting minister and hymn writer. At Halifax he also met with an amiable young lady, a friend of his wife's, Harriet Chadwick, and to her he was married before leaving that locality. She became the mother of all his children. He was next stationed at Bristol, where, in 1795, he became acquainted with good old Captain Thomas Webb, of military preaching notoriety. He was in Bristol during the continuance of the dispute with the trustees, and deeply lamented the paralysing effects of strife and contention for mastery. He was glad to escape from that locality, when the Conference of 1797 located him at London, where he was privileged to preach one of the earliest Methodist sermons in Great Queen Street Chapel, at the time it was purchased. In that chapel, after being rebuilt, he preached, in 1826, one of his latest sermons, when he was so totally blind, that during the sermon, when by an accident all the gas went out, he kept on preaching as though nothing had occurred, and retained the attention of the audience till the gas was relighted.

From London, after two years, he removed to Wednesbury, in the Birmingham circuit, where he began to collect the material for his "Methodist Memorial," which he published in 1801, and which was reprinted in 1871, and is again out of print. In 1802 he visited his endeared friend, the Rev. Christopher Hopper, attended him on his death-bed, received all his valuable Methodist papers, and wrote from them a short life of the aged saint, which was printed the same year. In 1803, he was sent to Wakefield, against the wishes of the people, but at the request of the Conference; he lived down the opposition, and maintained his own dignity and self-respect, whilst the work of the Lord prospered in his hands. In 1804 he preached and published a funeral sermon for the Rev. Thomas Hanson. In 1805 he was appointed to Liverpool, and during the two years of his residence there, he had to endure the injustice of the loss of his little property, from which he had hitherto derived as much aid as made the itinerancy endurable, and even comfortable. He accepted the heavy trial as part of God's wise discipline. At Liverpool he received his last letter from the venerable John Pawson, the end of a correspondence extending over more than a quarter of a century, and in which the chief events in the history of the Methodism of the period were embodied and discussed in a free and friendly manner.

Mr. Atmore attended the first Methodist Conference held in the town of Sheffield in 1805, and in 1807 he attended the first held in Liverpool, and then he was appointed to the Todmorden circuit, which had belonged to the Colne circuit in his earlier years. There he met and was welcomed by some of the friends he had known in the previous century. After the death of Mr. Pawson, he kept up a friendly correspondence with the Rev. Joseph Pilmoor of America, one of Mr. Wesley's pioneers in that country. In 1807 he prepared and published an edition of Oliver Heywood's "Family Altar," as a means to help those who were nervous in conducting family worship. He himself knew the value and influence of prayer, and desired to give facilities to encourage the exercise of that duty, but with most Methodists extempore prayer becomes a habit.

The next appointment of Mr. Atmore was to Leeds in August, 1809, where he had four colleagues. With the aid of thirty local preachers, they kept up Methodist preaching in more than forty places around the town, and the society numbered more than three thousand members. He had the superintendence of all that agency, which was a heavy responsibility. During 1810 he took great pains to resist the passing of Lord Sidmouth's intolerant Bill against the Dissenters, and made the fullest enquiries as to the origin and object of the measure. He records that the statistics presented to the House of Lords reported the existence in England that year of churches and chapels in the Church of England, 2547, and of chapels and meeting-houses not in the Establishment, 3457, giving the latter a majority of 910. The Church party were enraged on finding that they were in a minority, and to alter that condition of things repression and intolerance were to be resorted to. The Methodists were firm and unanimous in their resistance; the Bill was withdrawn on the second reading. During his residence in Leeds, Mr. Atmore undertook and accomplished a most important Connexional work for Methodism. Kingswood School was not adequate to meet the educational wants of the sons of Methodist preachers at that period, and a second school had become a necessity. A house at Mansfield, and another at Halifax were both recommended as likely to serve the purpose of a new school, but just before a decision had been come to, an estate at Woodhouse Grove, between Leeds and Bradford, was recommended, and on being examined by three preachers, was so well reported of on 17th August, 1811, that Mr. Atmore purchased the property of Messrs. Teale and Holdforth, for a seminary, and two days afterwards, he signed the deeds and took possession on behalf of the Methodist Connexion. Some thousands of Methodist preachers' sons were educated there, and during a period of seventy years it was used for that purpose. In 1882 it was discontinued as a school or seminary for preachers' sons, and has become a proprietary middle-class school or college for the sons of Methodist families principally. During his residence in Leeds, he prepared and published a new edition of a useful old book, "The Whole Duty of Man," a volume of 444 pages. No sooner was that work out of hand than his ever-busy pen and brain were at work on another neglected book, and in 1813, he published an edition of Dr. Samuel Chandler's "History of Persecution"; to which work he added an account of the persecutions of the early Methodists; also particulars of Lord Sidmouth's Bill of religious repression, and other matters of recent date.

At the Conference of 1811 Mr. Atmore was chosen President of the Conference, and at its close was appointed to Hull, where he found an old, extensive, and flourishing society; but he soon discovered that the crowds who attended the Methodist ministry required more chapel accommodation than existed at that time. Fruitless efforts had been previously made to secure a new chapel. Mr. Atmore called a meeting to reconsider the subject; he took the matter in hand with the purpose of succeeding, got a subscription of £1600 in a few weeks, bought ground in Waltham Street for the chapel; in September, 1812, he laid the foundation stone, on March 26th, 1813, preached a sermon on the ground, which was published soon afterwards, and that capacious and elegant chapel was opened in 1815. At the close of his presidential year he handed the seals of office to his friend, the Rev. Joseph Entwisle. He remained a second year in Hull, and in August, 1813, he was stationed at Halifax. Mr. Atmore records the pleasing fact that he had the honour of a visit from his beloved friend Dr. Coke at the end of December, 1812; they both took part at the watch-night service in George Yard Chapel, and they opened the new year by going out to beg money in support of the foreign missions. That was the last meeting of the two endeared friends. After Dr. Coke sailed to India, steps were taken for the more systematic support of the missionary operations, and Mr. Atmore attended the preparatory meeting held at Leeds, 5th October, 1813, out of which came the great first public missionary meeting in Methodism, and the formation of the Methodist Foreign Missionary Society. A similar meeting was convened by Mr. Atmore at Halifax, 10th November, and a local society was formed there. Mr. Atmore kept up a frequent correspondence with Dr. Coke, and had letters from him during his voyage out. When the news of his death arrived, Mr. Atmore preached a sermon on the occasion at Halifax, 13th November, 1814. Early in 1815 Mr. Atmore had to mourn the death of his foster-father, Mr. William Lamb, at the age of ninety, and of him he published an interesting memoir in the *Methodist Magazine*, 1815. In the same year, death carried off the mother of Mrs. Atmore, at the age of eighty-two, who had resided with them, and of her Mr. Atmore published an account in the *Methodist Magazine* for 1816. From August, 1815, and for three years, Mr. Atmore travelled in the Salford circuit. In 1815 he published a tract of "Select Portions for the Profitable Reading of the Bible."

Leaving the north-west of England in August, 1818, Mr. Atmore was again appointed to labour in the metropolis, superintending the City Road circuit. Three years later, in 1821, he was transferred to the Great Queen Street, or West London circuit, and, during the first three years of his stay there, he published a volume of "Familiar Discourses on the Lord's Prayer," with two other sermons. Soon afterwards he was afflicted with the total loss of his sight, a loss which those only can fully understand who undergo the trying experience. To Mr. Atmore it was a calamity indeed; but God in His providence sent him relief some time afterwards; and by undergoing a very painful operation, under the professional skill of Mr. Ware, the occulist, vision was again restored to him, and he had the delight of beholding the light of the sun once more, after a period of more than midnight darkness, day and night. During that terrible experience Mr. Atmore not only continued his preaching when his strength permitted, but maintained a cheerful and even happy state of mind, and unshaken confidence in God.

At the Conference of 1823, Mr. Atmore was removed to Sheffield, where, owing to his previous blindness, he was received with evidence of special kindness and consideration. In June, 1824, he was taken to see Mr. Birks, of Thorpe, who was then in his one hundredth year, and who had a good recollection of events which had taken place ninety years previously. It was to Mr. Atmore a specially enjoyable privilege to converse with a man who remembered the first introduction of Methodism into the town, who remembered the mob pulling down their first meeting-house, and who had lived before Methodism originated. The venerable man spoke of the events of his early life with interest and vivacity, and the best of all was he had not lived in vain, but was enjoying religion, and had a bright prospect of heaven. Mr. Atmore's first year in Sheffield convinced him of the decay of his bodily powers; and at the Conference of 1824, instead of taking an active part in the various committees in which he had served so long and so well, he was obliged to be a quiet spectator of their proceedings, and wrote in his diary: "I am not what I was; my strength is gone. I must learn to submit to the holy will of the all-wise God, whose I am, and whom I serve." His great concern was for his four daughters, for whom he had not been able to make any provision. With the advice of a few friends, a private family hotel was determined upon, and after careful inquiry a suitable house was found in Fountain's Court, Cheapside, London, furnished and opened with a fair prospect of success. The two eldest daughters undertook the responsibility of conducting that experiment. In May, 1825, Mr. Atmore visited the metropolis to see what arrangements had been made, and a deep feeling of gratitude was awakened when he saw a large comfortable house, well furnished, in the very heart of the city of London. The excitement of that visit was too great for his weak physical condition, and an alarming illness was the result.

It was evident that his itinerant work was done. He was dissuaded from attempting to return to Sheffield, and reluctantly consented to abide in London. As he had strength, he preached in the metropolis on every suitable occasion; at the Conference of 1825 he was obliged to accept the position of a supernumerary. The Conference furnished him with a very affectionate epistle, expressive of their estimation of his services and the kindly feelings they entertained towards him. In relation thereto, he wrote in his diary: "It is no little mercy that I have been enabled so to conduct myself amongst my brethren for nearly forty-five years as to be thought worthy of this public testimony. To God be all the glory." For a few months he was able to preach once on the Sabbath. On 11th December he preached once at Hackney, but the effort was almost too much for him. On the next Lord's Day he preached at Stoke-Newington, and met the classes for tickets; that service terminated his ministrations on earth. The year 1826 opened with an increase of his disease and greater prostration, which continued during the spring and into the month of June, when he said: "I lived to die, but now I die to live. Memory is almost gone, you see I am quite in ruins; but, thank God, He is my portion." In that happy and resigned spirit he lingered to the end of June, and a few minutes after midnight on 1st July, 1826, he peacefully entered into rest, aged sixty-six years. He was interred near Mr. Wesley's grave, at the City Road Chapel, London.

The character of Mr. Atmore is briefly delineated in the Minutes of Conference in these words:—

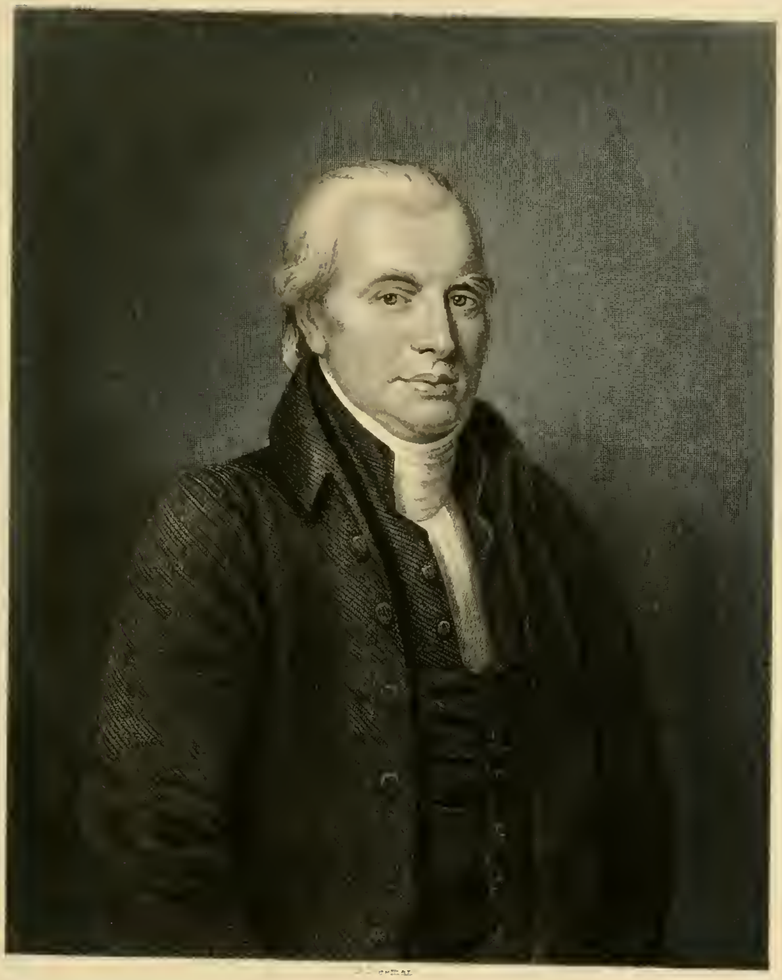
> "In his vocation he laboured faithfully, zealously, and usefully; his piety was sincere, uniform, and fervent; his temper amiable; his friendships cordial, faithful, and constant; his preaching plain, sound, experimental, and practical; so that in the vigour of his youth, as well as in the ripeness of his manhood, he was both popular and useful. He was full of faith and hope and love to the end of his days."

It has been estimated that over six hundred persons were added to the Methodist Society as the result of his ministry. His widow survived him thirty-six years, and died in 1862. Mr. Atmore's portrait appeared twice in the *Methodist Magazine.*

Adam Clarke, A.M., LL.D., F.A.S., &c.

[*Born*, 1760 : *Entered the Ministry*, 1782 : *Died*, 1832.]

JOHN AND CHARLES WESLEY alone excepted, no man in Methodism has done so much to elevate and purify the moral, social, and intellectual condition of the people as Adam Clarke. Many Methodist preachers have obtained distinction, shown by various kinds of academical degrees, but Adam Clarke exceeded them all, as every kind of diploma which represented learning and scholarship was conferred upon him, unsought by him in every instance. Once, when on a preaching expedition, during his third Presidency of the Conference, visiting in a gentleman's family, the young ladies of the household inquired what diplomas had been conferred upon him. They were all put down in order of dates, and when initialed in the usual way, twenty-two letters were added to his name; that list, then examined, is preserved by the present writer. Apart from diplomas, the works written and published by Adam Clarke, even now, half-a-century after his death, are freely circulated both in England and America, and are ever extending his name and fame. The great work which he undertook and carried on under a Royal Commission, for the English Government from 1808 to 1819, when no scholar in either of our English Universities could be found to undertake the work, made for him a reputation in both Houses of Parliament, amongst the bishops, and in the learned societies of London. Yet, from first to last, none of these



Adam Clarke

Thomas Jack London & Edinburgh

distinctions altered the simplicity of his life and manners, or made him consider himself amongst the people he belonged to anything else than a Methodist preacher. When his work for the Commissioners was completed, and a proposal was made to him that the Government would be willing to recommend him to the archbishop for ordination, and to the king for a vacant bishopric, his answer was, that he should prefer to live and die a Methodist preacher. And yet, at the time this correspondence was being carried on, and which has been kept from the public by his family, the Doctor was undergoing a variety of petty persecutions by a few of the preachers which few men would have borne. The correspondence relating to these matters is preserved by the present writer.

Adam Clarke was the son of the Rev. John Clarke, A.M., and was born in a small Irish village, called Moybeg, near Port Stuart, in the County of Antrim. The place was so insignificant and neglected, that some years afterwards, when visiting the scenes of his childhood, he found both the church and schoolhouse in which he was taught in utter ruin, and no vestige of his birthplace. He was always proud of his ancestry, of their pure and strictly religious character, but it was not till he was just sixty years old, that he found out the full extent of the honour which belonged to him in the long past. In 1821, when searching for documents in Edinburgh for the Royal Commission, he discovered the pedigree of his mother's family right back in an unbroken line to one of the kings of Scotland in the thirteenth century. The pedigree he had copied, and it is preserved by the present writer. His mother was a Miss Maclean of Mull, Scotland, a strict Presbyterian, who went to Ireland about the middle of the last century. Adam was born in the year 1760—so his mother told him—but there exists no church register or family Bible to record the exact date. He had one only brother, Gracy, who was brought up to the medical profession.

At school, for a time, Adam was one of the most dull and slow to learn of all his companions; he was making progress with the Latin Grammar, when he came to a dead stand, tried often to repeat his "*as in presenti*," but failed every time, and had become the jeer of his schoolfellows, when the teacher, wearied out with his failures, said to him sternly: "Go, sirrah, and don't come again till you know it perfectly; and make haste, or I'll pull your ears as long as our dog Jowler's!" The tone and manner aroused Adam as from a dead slumber; the thought of being a dunce startled him, and "he felt as if something had broken within him." Released from a mental bondage, he soon learned the lesson; and that day wearied and astonished the master by the number of the lessons he said perfectly. His father kept a school of the higher grade, and between school hours cultivated a small farm according to the rules laid down in Virgil's "Georgics," and he got as good crops as any of his neighbours. Adam had to work on the farm. As a school-boy, at the age of nine, he wrote a poem entitled "The Parallel," which shows taste and ingenuity.

At the age of thirteen he learned to dance, and the love of dancing became a passion with him, he could scarcely walk but in measured time, and bore his testimony afterwards that dancing was to him a perverting influence, an unmixed moral evil. He wrote thus about it: "Let those plead for it who will; but I know it to be evil, and that only." He overcame the fascination, and gave himself with ardour to mental cultivation. He read with avidity all the books he could get; he collected a small library of his own, chiefly children's tales and legends, and he tried to stimulate his own naturally timid nature by reading stories of heroes, and invoking the spirit of Hector as described in the Trojan War. Books were to him, as a youth in his teens, his meat and drink, he read them with a greedy relish, as his mind was craving for knowledge. Three of his favourite books were "The Arabian Nights Entertainments," "Æsop's Fables," and "Robinson Crusoe," but he had others of the Jack-the-Giant-Killer type which he valued. From childhood to old age it may be safely affirmed that Adam Clarke was self-taught, and as such, was one of the best examples for any young man to follow who is just entering on life.

Adam Clarke's first home was at Moybeg or Maghera. At about the age of ten or twelve his father removed to Agherton, in the Coleraine circuit. About the year 1777, when Adam was seventeen, he heard the first Methodist sermon preached by John Brettell, a tall man, with long hair, and serious countenance; the service was held in a barn. The impression made by that sermon was deep and lasting, but it was only the awakening of his mind to perceive the force of truth. The text he remembered: "Behold, I stand at the door and knock," &c. Adam went again and again to the barn; his convictions deepened, until he was in an agony of soul. Thomas Barber came to preach; Adam's father and mother went to hear him, and they invited him home. He soon saw in Adam a hopeful youth,—prayed, read, and talked with him, and before he was eighteen, he entered into the full liberty of the children of God; his conversion was clear, like a sun burst through a dark cloud. Adam at once began to examine the grounds of his faith, and aided by what books he had at home, wrote out for himself all the articles of a creed which accorded with his new light and experience. He had no Methodist books to consult, but the creed he then drew up he found no reason to change or alter during his life of seventy years. His mother joined the newly-formed Methodist society, and Adam went with her to the class meeting, where, he says, he learned more in a week than he had before learned in a month; he understood the preaching better, and got a better knowledge of his own heart from the experience related by the members, and that so endeared the class meeting to him, that long years after he became a preacher, he continued to meet in class, and received his ticket of membership even when he was fifty years old.

The hand of God was upon him,—he felt it, and knew it of a truth; he gave himself to the study of the Scriptures, began to relate his own Christian experience, then to exhort in the cottages around: he had realised the change of heart whilst praying in the open field. During the hours of work on the farm, the transforming influence opened his lips to declare the truth of God's word, and he began to visit from house to house in the villages, asking to read and pray with the people; in that way he went to nine or ten villages in one day, and he stated that he never met with a refusal. Such zeal had not been known before, and the report of it soon reached the ears of Mr. Wesley in England, through another preacher, John Bredin.

Previously to this, Adam had spent some time with Mr. Francis Bennett, a linen merchant of Coleraine, a relative, who intended to make him an apprentice. One day when Mr. Bennett desired Adam to assist him in stretching a piece of linen to make it the length required, Adam stoutly refused, believing the act to be dishonest, and another of the servants had to take his place. This stern fidelity and honesty, even against strong expostulations, stood him in good stead in after years. Adam had also made progress in learning Latin, Greek, and French, and had studied mathematics; the last secular act he did ere he entered the ministry was to make a small horizontal brass dial for a gentleman's garden. After he became a preacher he engraved two copper plates, one representing King Arthur's tomb, and the other a Latin inscription; both these plates are preserved by the writer of these lines, and in the identical wrapper they were placed in by Adam a century since, endorsed with his own autograph. Before the end of the last century, Adam Clarke had adopted for one of the mottoes of his life: "Seeketh and intermeddleth with all wisdom." He had studied with care, before he was of age, several languages; he was master of Irish, was familiar with agricultural pursuits, a mathematician, had a smattering of alchemy, could engrave accurately on copper,—in a word, was a genius.

Believing in his call to the ministry, John Bredin sent him one day to preach at New Buildings, five miles from Derry, and he would not take any refusal; accordingly, in that village, on 19th June, 1782, Adam Clarke preached his first sermon, from the words, "We know that we are of God, and the whole world lieth in wickedness." That sermon fixed his future career. Those who heard him desired him to come again, and five times he preached there. During the next month he was requested by Mr. Wesley to meet him at Kingswood School, intending to give him the advantage of some training there; but instead of that, owing to the prejudice of the headmaster and his wife, Adam experienced more misery during the thirty-one days of his sojourn there than in all the rest of his life. John Wesley, soon after his arrival, ended his miseries there by sending him to supply the place of another preacher at Bradford, Wiltshire, where he began his itinerant ministry, only three months after he had preached his first sermon in Ireland. He had the look of a boy,—so tall, about six feet, and so thin, some feared the wind would blow him away, and his long red hair flowing over his shoulder; he was often called "the boy preacher"; but he could and did preach, and astonished all that heard him. The Word was with power, and thirteen young people were converted after one of his early sermons in a village in that circuit. One of those thirteen, Mr. Hartford of Road, converted in 1782, lived to hear Adam Clarke preach in that locality fifty years afterwards, in 1832, and called upon and spoke with the Doctor immediately after the service. Whilst in that circuit, in 1782-83, Adam saw on the wall of his bedroom a Latin sentence from Virgil, to which he wrote a reply, also in Latin; and when next he visited the place he found the senior preacher had written underneath a severe admonition, warning him to let Latin alone. Adam's tender conscience was smitten, and he vowed on his knees he would not again meddle with languages. Four years afterwards, in 1786, Mr. Wesley commended him for sending an English translation of a French sermon, and added these words, "Do not forget anything you have ever learned." Adam thought of his rash vow, asked God's forgiveness, again took to his studies, but ever afterwards regretted the lost ground of those four years. Mr. Wesley was so much pleased with the work of "the boy preacher," in his first circuit, that on 6th August, 1783, before he had travelled a whole year, he was received into full connexion.

The second year of Adam Clarke's itinerant life was spent in the Norwich circuit, where he became acquainted with one of the privileged women preachers of Methodism, who was eminently holy and useful, and lived nearly sixty years afterwards. One of his admirers in Norwich—an artist, but poor—knew not how to thank him for the good he had received under his preaching, but drew his likeness, and presented it to Mr. Clarke, who gave it to his daughter to preserve; and as executor to Dr. Clarke's daughter, that rare portrait, the first ever taken of him, is now in the library of the present writer. During his stay in Norwich he began to correspond with Miss Cooke, of Trowbridge, which correspondence was continued about five years, and ended in marriage in 1788—one of the happiest ever entered upon. The writer preserves Mrs. Clarke's own copy of her letters to Mr. Clarke during the years before marriage, and there are few letters in existence better worthy of publication—but at present none of them have been printed.

Mr. Wesley sent Adam Clarke to Cornwall in 1784, and the year he spent in that part of England was made a blessing to himself and to many others. He diligently pursued his studies; but preaching was his great delight, and the crowds that flocked to his ministry were so dense that he had to reach the pulpit through an open window, or by passing over the shoulders of the people. One of his converts was Samuel Drew, the celebrated metaphysician, and others who became men of note he admitted as members of the Methodist society. From Cornwall he removed to Plymouth Dock in 1785, and during his residence there he broke his rash vow, and began the study of Hebrew. He was already a good French scholar, and could speak in that language; that led to his removal in 1786 to the Norman Isles, to help Mr. R. C. Brackenbury in establishing Methodism amongst the French people on those islands. Three years he laboured there, and with such marked success that to this day the name of Adam Clarke is remembered in Jersey and Guernsey. He was the first person to introduce Methodism on the island of Alderney.

During the third year of Mr. Clarke's stay on the Norman Isles he was married in the parish church of Trowbridge, Wilts, to Miss Mary Cooke, a lady of remarkable piety, courage, and intelligence. She had been brought up in a good degree of affluence, but in becoming the wife of a Methodist preacher she had to endure many hardships; but in John Wesley's friendship she felt no hesitancy in the choice she made. Worn out with fatigue from constant preaching, and a terrible cough taken through sleeping in a damp bed, Mr. Clarke was seriously ill when stationed at Bristol in 1789. Mr. Wesley thought the Hot Wells might help his recovery; yet having to preach three or four times daily did not give much hope. Under careful nursing he rallied a little, and at the Conference of 1790 it was proposed to send him to Dublin, as a representative of Mr. Wesley. There, from sleeping in a damp house, both he and Mrs. Clarke became seriously ill, and both were near unto death, neither knowing whether the other was living or dead. They were obliged to shorten their stay in Ireland to preserve life, but were there when Mr. Wesley died in London.

In 1791 Mr. Clarke was removed to Manchester. The period was one full of excitement owing to the French Revolution, and he had that amongst other evils to contend against. He remained two years in that circuit, and in 1793 he removed to Liverpool, his colleague being John

Pawson. They had the happiness of seeing the society doubled in numbers during their two years' location there. Mr. Clarke was at the same time ardently pursuing his literary and Biblical studies. His acquirements in these respects were very considerable, but in the places in which he had travelled he had found no adequate sphere for the use of the knowledge he had acquired. This difficulty was removed at the Conference of 1795, when Mr. Clarke was appointed to London. Here he had the highest of his ambition gratified. He had an intense appreciation of the advantages offered in the metropolis for obtaining information, and for properly using it when obtained. From his first acquaintance with London, and on to the end of his life, he could never find words too strong to speak of the advantages it afforded. Once he said, and wrote, that he would prefer one meal per day in a solitary room in London, to the richest fare, and the finest mansion in the country, which excluded him from London.

Into the varied and important duties which devolved upon him on his first residing in London it is not necessary here to enter. He had the superintendence of the whole of the societies of Methodists in that extended circuit, which was about sixty miles round. He had to preach daily, often walk twelve to twenty miles to do so, and then return home as far. Mr. John Buttress became his frequent companion, a volunteer, and they were familiarly designated as Robin Hood and Little John. They now rest close to each other in Mr. Wesley's graveyard in London. During his first year in London, Joseph Butterworth, Esq., his brother-in-law, and Mrs. Butterworth, a sister of Mrs. Clarke, were both converted on one evening; one through the preaching of Adam, the other through the prayers of Mary Clarke. That was a happy evening for both families. Mr. Butterworth became Mr. Clarke's truest friend, and he it was who undertook the risk of publishing "Clarke's Commentary" fourteen years afterwards. In London Mr. Clarke devoted much time to preparing material for the writing of his "Commentary," but first he undertook and accomplished the task of re-translating from the original languages the whole of the Old and New Testaments. The three years he spent in London were of great service to him in his health and in his literary pursuits. These were followed by three years in Bristol, to which city he was appointed in

1798. In that year he had to bury his beloved father, who had spent his last years in Manchester, where he died. He was not able to visit his father, but the latter sent him his dying blessing. He was interred in the churchyard at Ardwick, Manchester, and ever afterwards, when Adam Clarke passed that church, he invariably took off his hat and carried it in his hand all the length of the churchyard. The years of 1798 and 1799 were times of famine and great scarcity, and although himself with his family living on less than fifty pounds a-year, he taught his children to save part of their daily meals to give to the perishing hundreds who crowded the streets, many of whom the children relieved themselves at the door of their own residence. As a preacher and pastor at Bristol, as elsewhere, he was ever faithful to duty, and broke down his own health by the severe fidelity of his services. He got relief by a tour in Cornwall.

No man could be more kindly treated by friends than was Adam Clarke at Bristol. There he began to study Arabic, and the first book he wanted to help and guide him would cost £40. How was he to get it with his small income ? He stated his case to Mr. Ewer, and asked for the loan of that sum. " Yes, Mr. Clarke, twenty times that sum, for twenty times as long, if you wish it," was the generous reply, and with that help Adam Clarke proceeded with his translation of the Bible ; without it he must have stopped. He pressed his studies so hard, toiled so continuously, that his health broke down at forty, and he visited London for medical advice, when entire rest from reading, writing, and preaching was the prescribed remedy. He modified the prescription, but kept on with his work, and God helped him in a wonderful manner. In 1801, he returned to Liverpool, where he spent two years ; then two years more in Manchester. In the latter city he founded the Philological Society, of which he became the president, and in his honour the Society had his portrait engraved on the Diploma of Membership, as a representative of literature, whilst Mrs. Clarke appears as Mercury, the goddess of wisdom. He himself taught young men Hebrew and Greek in his study, from five to seven o'clock every week-day morning. That society was for the study of languages, and it was the first of ten literary diplomas received by Adam Clarke. The list of these has never been printed ; the following is from the

Doctor's own MS. record : "I was elected Member of the Philological Society, 23rd September, 1803 ; Master of Arts, 19th February, 1807 ; Doctor of Laws, 7th March, 1808 ; Fellow of the Antiquarian Society, 5th March, 1813 ; Member of the New York Historical Society, 18th November, 1817 ; Member of the Royal Irish Academy, 30th July, 1821 ; Member of the Geological Society, 4th March, 1823 ; Member of the Royal Asiatic Society, 1823 ; Member of the Eclectic Society, 13th January, 1830." None of these distinctions was sought by himself, and some of them were given without asking him for the customary fees of membership and registration. After two years spent in hard toil in Manchester, he was again appointed, in August, 1805, to London, and he resided in the west end of town.

At the Conference of 1807, Adam Clarke was elected President of the Conference, and during that year was made a member of the Committee of the British and Foreign Bible Society, at the same time rendering most important service in preparing Oriental editions of the Bible for printing, and reading and correcting the proofs of the same. After devoting the best of his leisure hours, not required for daily preaching and pastoral work, in thus serving the Bible Society, the Committee voted to him a sum of money as a bare acknowledgment of their great indebtedness to him ; but he promptly returned the money, saying that he could not take a penny even for what service he could render to so noble and good a cause. His unselfish generosity embarrassed the Committee, as they could not carry on their Oriental work without his aid ; but he declared his willingness to work on without any other pay than that of a good conscience and a sense of doing only his duty. He had then become a Doctor of Laws, and as Dr. Clarke he must be called. According to the laws of Methodism a preacher must remove at the end of three years ; and as Dr. Clarke had passed his three years in London, an appeal was made to the Conference to continue his residence in the metropolis to complete their Bibles. The result was, he was continued there from 1808 to 1812, he residing at Harpur Street, Red Lion Square, during those five years ; and on August, 1813, he was removed to the City Road House, for a further stay of two years in London. During his second year there he was again, in 1814, elected President of the Conference, and was at the height of his popularity. He had the satisfaction of knowing that his popularity as a preacher never waned. Crowds ever attended his ministry, and his appeals for money at chapel openings and anniversaries, and on missionary occasions, were responded to with a liberality which surpassed those of all his contemporaries.

Dr. Clarke had a continuous residence in London from August 1805 to August 1815, and that without his own asking. In addition to the important work he did for the Bible Society, he had two other important works in hand at the same time. These were the preparation of a new edition of Rymer's "Fœdera" for the Government, and the publication of his own "Commentary" of the Bible. An appeal was made to the Universities of Oxford and Cambridge to find a person qualified to undertake the reprint of Rymer's "National Records," but no such person could be found there. The lot fell on Adam Clarke; and early in the year 1808, he was summoned to appear before the Royal Commissioners to commence that responsible duty. He tried to evade the office in every possible way, but was unable to escape from it; and the extent of the responsibility no one can understand who has not seen the list of instruments Dr. Clarke had to search out, examine, translate, get printed, and correct. Dr. Clarke's own copy of the list of documents he had to find, examine, translate, and print, with own MS. corrections, is now before the writer of these lines,—a large folio volume, containing thousands of items, enough work for any ordinary mind to grapple with for twenty years. On this work Dr. Clarke was almost constantly occupied for nearly twelve years. Here, as in the case of the Bible Society, Dr. Clarke's disinterested generosity is manifested. After he had been at the work a few years, he gave so great satisfaction that the Commissioners voted him an extra £100 a-year, but he refused it. How many men in England, especially poor Methodist preachers, as they then were, would have refused to receive £100 a-year when voted to them and earned by them? The same spirit led him to decline to wear a bishop's hat and apron when offered, or to receive a bishop's income, which he might have had.

Respecting Dr. Clarke's "Commentary" on the Bible, a long and interesting literary history might be written, but such is not needed. The work was commenced by him before the close of the last century.

When he was appointed librarian of the Surrey Institute in 1808, some of his friends urged him to begin to publish; but it was not till 1809 he took the work seriously in hand. On the appearance of his prospectus, his generous friend William Marriott sent him money to purchase the paper on which to begin writing his notes. He bought the paper and wrote the notes; they occupied such of his hours as he could spare from 1809 to 1825. The original manuscript, covering about thirteen thousand quarto pages of the Doctor's neat, close, and careful writing, are now preserved in the library of the present writer. The small brass machine, by which Dr. Clarke made all his pens during those many years, is preserved with the MS., and with other things used by the Doctor in the same relation. The sale of the "Commentary" was remarkably large; the original agreement made between Mr. Butterworth, the first publisher, and Dr. Clarke, is with the MS., as well as the documents relating to the sale of the copyright to Mr. Tegg. Dr. Clarke was able to distribute amongst his children about £6000 as his reward for writing the "Commentary;" and Dr. Clarke's widow had nearly half that sum, after Dr. Clarke's death, for the sale of the copyright to Mr. Tegg of the new edition of the "Commentary," which is said to be now selling more largely in America than it did even in England.

It is but an act of bare justice to allude to the fact, that Dr. Clarke had to meet and resist the effects of the jealousy and opposition of a few of his brethren in the Methodist Conference. That spirit was so strongly manifested during several years, as to create unrest to Dr. Clarke's mind, and on more than one occasion he was nearly decided to endure the unjust treatment he met with no longer, by resigning his connection with the Conference. There were not half-a-dozen preachers who thus manifested animosity towards the doctor; and his correspondence with the parties alluded to has been preserved, to prove what jealousy even towards a noble and generous man could stoop to. Dr. Clarke preserved that correspondence: and the packet is in the same custody with the MS. of the "Commentary," marked just as it came from Dr. Clarke's family—"Angry Letters." What is known as the "Fly-Sheet Controversy" of 1841-44, dates its origin from the contents of those "Angry Letters," which are of the years 1819, 1823, and 1828. That a man who had rendered such service to Methodism, and to literature, should have been so treated by ministerial brethren, is simply marvellous. It is well for his opponents that the correspondence alluded to was not published at the time; it would have been only an act of justice to Dr. Clarke and his friends to have done so; but it would have prejudiced many against Methodism, rather than have altered the disposition of his brethren.

When Dr. Clarke's stay in London could no longer be continued, he was stationed again in Manchester; and to show their regard for him, certain of his friends spontaneously subscribed, and bought for him a mansion and an estate near Liverpool, which was named Millbrook, in honour of his Cornish friend Samuel Drew. He removed there in the summer of 1815, and continued his residence between seven and eight years. His appointments by the Conference during those years were, two years for Manchester, and three years each for Liverpool and Salford. During 1822-23, his last year for the Salford circuit, he was chosen the third time President of the Conference, being the first Methodist itinerant preacher on whom that honour had been conferred. Dr. Clarke would have been chosen President a fourth time, but for the small party, with ruling influence in the Conference, previously alluded to. Dr. Clarke did not covet office, he did not desire it; he refused it whenever he could; and on one occasion he had to be carried into the presidential chair, even after he had been elected thereto. During his residence at Millbrook, he had to educate two Buddhist priests; they both became Christians, were baptised, and went back to Ceylon happy men, and brought up their children Christians. The son of one of the priests was a clergyman in England in 1848, and visited the writer. Previous to leaving his beautiful home near Liverpool, Dr. Clarke had to pay occasional visits to London to preach; and during those visits he was honoured by three invitations to visit and dine with H.R.H. the Duke of Sussex; the Duke afterwards twice visited Dr. Clarke at his own home.

At the Conference of 1822, when Dr. Clarke presided, the subject of Missions was considered at some length, and the destitute condition of the Shetland Isles was specially dwelt upon. So deeply was Dr. Clarke concerned at the painful report he heard, that he begged for two missionaries to be appointed at once, and he generously undertook the responsibility of providing for their maintenance. The two missionaries went out,—Samuel Dunn and John Raby,—and their labours on the Islands were attended with so much blessing, that in a short time, owing to the financial help collected by Dr. Clarke in England, several chapels were built, and opened free of debt. Dr. Clarke twice visited the Shetlanders, to see their condition. The mission prospered abundantly, and for ten years Dr. Clarke was alone responsible for sustaining the work. This he continued till his death, when it became necessary for the Methodist Conference to take charge of the mission. Samuel Dunn remained a true friend to that Mission for nearly sixty years; and as the last surviving trustee of all the chapels there, he resigned his trust into the hands of Dr. Jobson, who received it for the Conference, only about two years before he died.

Dr. Adam Clarke occupies an unique position in Methodism. For many years he dwelt in a mansion of his own in Lancashire, and leaving that, he purchased another mansion, called Haydon Hall, Pinner, near Windsor, where he spent his remaining days on earth. He built his own fortune by his untiring industry, and lived to reap some of the reward of his great labour. He was never weary in well-doing; and although God gave him much valuable property, he never forgot his own sense of stewardship. He had no sooner gained possession of Haydon Hall, than he erected a Methodist chapel on his estate, and began to hold Methodist services there. The Doctor's life was not always smooth as oil. In 1827, he was returning home from London in his own carriage, when the horse took fright, the carriage was overturned, and the Doctor's life was in great peril. A little later, on his way to Cornwall, he had the rheumatic fever at Bristol. On both occasions his speedy recovery was remarkable. The repeated calls for special sermons, and the large collections he always secured, kept him constantly on the move, making appeals.

During his several visits to his native land, Ireland, he had been deeply impressed with the low moral condition of the people, and the almost utter absence of education, in large Protestant districts in the North. He made an appeal to one of his friends, Miss Birch, and proposed to found one or more mission schools, where education and the Gospel should go hand in hand. Inquiries were instituted, the reports received by Dr. Clarke became the basis of his appeals for money, and £400 was soon at his disposal, with which to establish schools. In the spring of 1831, accordingly, Dr. Clarke visited Ireland, traversed some wide districts to find the most destitute, found one school of seventy-five boys and girls mixed, all bare-footed, and otherwise not much better clad. During his stay in that country, he began several new schools, ascertained that the teachers were of the right kind, guaranteed their support for a year, and promised further assistance. He selected the part of the country where he was born, to begin the reformation, and saw four schools opened in the County of Antrim, and two in that of Londonderry, within the Coleraine Methodist circuit, in which he had himself fifty years before preached his first sermon. He spent two months in travelling in those destitute parts of Ireland, prosecuting his benevolent labours, preaching to the people, young and old, on every suitable occasion. Even that spontaneous and benevolent work, which he originated and supported, caused Dr. Clarke much pain, owing to the opposition he met with from the jealous brethren before-named, to whom nothing seemed acceptable that had not first received their sanction. Those petty official jealousies did not hinder the work, but they pained the minds of both workers and givers. Dr. Clarke again visited Ireland, to direct the working of the schools; and although more than seventy years of age, he had apparently the buoyancy of youth in his work.

At the Conference of 1831, against his wish and will, he was made a supernumerary, by desire of Dr. Bunting, though others were made to appear as the real actors. Into that painful business it is not desirable to enter, but documents exist, not of the most brotherly character. Dr. Clarke submitted to the injustice; but it was not long to continue, for God had other work to do for the veteran philanthropist and scholar. Whilst those petty insults were offered to Dr. Clarke, he was again invited to visit the Duke of Sussex; and also was most urgently pressed to visit America, where great honours awaited him; but his age and feeble health prevented his doing more than thanking his United States friends for their kind intentions. He was urged to attend the Liverpool Conference, in July, 1832, and went. Whilst there, as if foreseeing the immediate future, he made over his Shetland missions and his Irish schools to the care of the Conference. He then preached for the last time before the Conference, and returned to London. Soon afterwards, he paid a visit to his son, the Rev. Joseph Butterworth Bulmer Clarke, in the west of England; there he was in very feeble health, but he preached once, and that was his last sermon on earth. He returned to London, visited his two sons and his daughters, at their home. On Saturday, 25th August, he visited his friend, George Hobbes of Bayswater, intending to preach at that place on Sunday; but an attack of cholera arrested him, and it was so severe, it closed his career on earth, on that Sabbath evening, 26th August, 1832, at the age of seventy-two. Dr. Clarke was interred in a brick vault, adjoining that in which rests his friend, John Wesley. Ten years afterwards, Dr. Clarke's daughter, Mary Ann, took the writer to see the room in which her father died. It had not been altered from the day of his death.

The miscellaneous works of Dr. Clarke are comprised in thirteen volumes, with engravings. The writer has collected thirteen different Memoirs of Dr. Clarke, and sixty portraits of him.

The following inscription is on a marble tablet, placed within the altar rails of City Road Chapel, London. It has an ornamental pediment, on the centre of which is an eagle, an emblem of greatness, with two rolls, partly open, one written in Greek, the other in Hebrew:—

In Memory of
ADAM CLARKE, LL.D., F.A.S., &c.,
A man of remarkable mental vigour,
Of almost unparalleled industry, and of extensive and varied learning;
A Christian of deep and steadfast piety,
Firmly attached to the essential doctrines and discipline of Wesleyan Methodism,
A Preacher eminently evangelical,
Popular and useful.
For more than half-a-century "his praise is in all the Churches."
Natus circiter, 1760: Obiit, 1832.

Richard Watson.

[*Born*, 1781; *Entered the Ministry*, 1796; *Died*, 1833.]

THE county of Lincoln has been a contributor to Methodism in several ways. The Founders of Methodism were born in that county, and some of its most distinguished preachers have come from there; one of the earliest of these was Richard Watson. There has been but one preacher of that name in the Methodist itinerancy, and his simple unadorned name stands on the Connexional Minutes without any diplomatic title, though fully worthy of the highest; but it is beautiful in its simplicity, and no merely human title could add any lustre to it; his name and memory will be remembered for his pure and eminently practical and useful life.

Richard Watson was the son of a saddler, and was born at Barton-on-Humber, 22nd February, 1781. His father was proud of his boy, who, in childhood, gave indications of more than ordinary intelligence and seriousness, and was indulged with a classical education. To facilitate his training, his father removed to Lincoln in 1789, and the boy appreciated the advantages offered by a residence in a cathedral city. At the age of fourteen, in 1795, he was apprenticed to a joiner and builder, and soon gave evidence of skill and genius which would have raised him to eminence in his handicraft. During the first year of his business life he grew so rapidly, that at fifteen he stood six feet high, and as thin as he could be; but he had a delicate constitution, which was not helped by his rapid growth. The same year was memorable for his conversion, which was clear and manifest. No sooner had he entered on his new religious experience, than his views of life entirely changed; he became as serious and earnest in his religious duties as he had been diligent in business and school life. He entered very heartily into the services of Methodism when he had joined the society, and though only fifteen years old, his gift in prayer was a surprise to all who heard him. He soon after began to exhort, and his words were so solemn, so serious, and so earnest, it was evident how his mind was bent; this his master soon discovered, and most honourably, before he had been apprenticed a year, released him from the duties of trade, that he might devote himself to literary culture and religious exercises.

Richard was only fifteen when he was taken to a village seven miles from Lincoln, and there preached his first sermon early in the year 1796. The effect was marvellous. A tall,—very tall, thin boy,—of tender years, preached such a first sermon that the people urged him to come again, and that soon; and he did: but the people were too numerous to get into any cottage, so he had to preach out of doors. He was making a terrible inroad on the devil's preserves, and opposition set in strong. He was assailed with rotten eggs and refuse of various kinds; strong and wicked men backed their younger companions; and even Richard Watson's own uncle, a farmer, urged on the fray by shouting, "Pelt him well, lads, my nephew can stand fire." God soon found him a better sphere. For his own protection, however, he took out a license to preach, which showed his prudence and his resolution to persevere. The Methodist preacher at Newark, Thomas Cooper, not being well enough to take his circuit appointments, the young stripling was sent early in 1796 to supply his place, which he did till the Conference. Soon after Conference, Mr. Cooper, who had been removed to Ashby-de-la-Zouch, was again unable to take his circuit work, and again Mr. Watson was sent to do his work, which he continued to do till the Conference of 1797, when Mr. Watson's name was entered on the Minutes, on trial, as having travelled one year. He was the only Methodist preacher who had begun his itinerancy at the early age of sixteen years. His apprenticeship, his conversion, joining the

Methodist society, beginning to preach, and his entering on the itinerancy as a preacher, occupied only a few months. His youth, his being so tall, and the ability which he manifested, opened his way to a kind of popularity which, however flattering, was not the best thing for one so entirely inexperienced in the new kind of life on which he had entered.

At the Conference of 1797, Mr. Watson was stationed as the second preacher at Castle Donington. In 1798 he was removed to Leicester, under Jonathan Edmondson, and in 1799 he was stationed at Derby as the third preacher, under Mr. Shelmerdine and Mr. Seckerson. At the Conference of 1800, he was then under twenty years old, but he had passed his four years of probation with satisfaction, so he was received into full connexion, and that year he was stationed under George Sargent, at Hinckley. For a young man of his mental temperament, the times he was then living in were most unfavourable. The Methodist societies had long been agitated by the question of the Sacraments, and on other points of church order and discipline; and for want of a little fostering care, and the guiding hand of experience,—his own range of reading up to that time having been very limited,—before he came of age, although he had been received into full connexion as a preacher, he suddenly and voluntarily left the Methodist ministry and the society, and resolved to enter into business before the end of 1800. He afterwards, and often, called that the day of his folly. His next step was to marry, and happily he found a lady for his wife in every way suitable for him then, and also for the altered experience they both had to pass through for many years. He soon saw his folly, but was long before he could see a way open to get into the right way. He joined the Methodist New Connexion, which was then only three years old, became a local preacher amongst them, and employed his pen in writing for the press. For a considerable time his mind was painfully exercised by both doctrinal and political difficulties, which he did not then fully understand. He was at times almost like a ship without a rudder. His occasional sermons in New Connexion chapels had awakened interest in him, and he was employed as a supply, first at Nottingham, then at Stockport, with great satisfaction.

At the Whitsuntide Conference of the New Connexion, 1804, his name was received as a minister on trial, and as having travelled one year, and he was stationed at Manchester as a regular itinerant preacher. He remained there two years. At the Conference of 1806 he was removed to Liverpool, and for three years he gathered as large congregations to hear him as their chapels could accommodate. In 1809 his health gave way, and he had to remain in Liverpool as a supernumerary for one year. Recovering his strength, in 1810, he was stationed at Manchester. The two large towns in which he had preached for eight years supplied him with fairly large congregations. The Conference appreciated his gifts and ability, and had appointed him one year a member of the Annual Committee, and three years he was chosen Secretary of Conference. The best that could be done was done to show how much his services were appreciated by the Connexion he had been serving. Two of the sermons preached amongst them were published. These did not relieve his anxiety, nor furnish him with such a sphere of usefulness as he desired; and he had to decide on retiring from that body, as voluntarily and almost as suddenly, as he had united with them. In 1811 he left the New Connexion ministry and Society, from a conviction he could not well resist; but he ever after held the ministers and officers of that body in grateful esteem, and welcomed them to his house.

He went home one day, and said to Mrs. Watson, they must go and join the Methodist Society, go to class, and receive their quarterly ticket from the preacher as other members. That might be a little humiliating to a man, and a popular preacher, who had been three times Secretary of a Methodist Conference. He joined the class of Mr. John Jones, at Liverpool, the Rev. John Gaulter gave him his ticket of re-admission to membership, and the Rev. Joseph Entwisle had his first interview with Mr. Watson, to receive his name as a local preacher in the Methodist body. He remained in that position till the District Meeting in May, 1812, when it was resolved to recommend him as an itinerant preacher once more in the Methodist Connexion. He was welcomed heartily by some leading preachers, but others as strongly opposed his being received again. The wiser course prevailed—wiser both for Mr. Watson and for Methodism; but it could not be foreseen how valuable his services would be.

The part which Mr. Entwisle took in securing Mr. Watson's return to the Methodist itinerancy was to him a source of the liveliest pleasure, and his appointment, in 1812, to the Wakefield circuit, under the Rev. James Buckley, was one of great blessing, as it afterwards proved. He was associated with Mr. Buckley for two years, during which period he was often in companionship with some of the most eminent preachers in Methodism, especially the Rev. Jabez Bunting, who was then taking a prominent place in the Connexion as one of the most able advocates of the foreign missionary cause, which assumed a more settled and enduring position during Mr. Watson's residence in the Wakefield circuit. Mr. Bunting readily .perceived the prominent points of Mr. Watson's character as a preacher, speaker, and advocate, and had Mr. Watson's name entered as one of the foremost advocates of the new religious enterprise. Mr. Watson took a leading part in the formation of the Wesleyan Missionary Society; and not only as one of its founders, but as one of its ablest secretaries and organisers, his name will ever be one of the brightest on the roll of officers in that invaluable institution. In the first circuit Richard Watson travelled, after his return to the parent Society, he was made to occupy a most prominent place, and thereby secured for himself that recognition amongst his brethren for which his eminent talents so fully qualified him. His genius, his piety, and his intellect were kept in full exercise, and he was not slow in accepting all the responsibilities put upon him.

The West Riding of Yorkshire was the best place which could then be found, as the test ground for a mind and heart like Richard Watson's; and the Conference of 1814 did wisely by locating him that year at Hull, where he remained two years. From 1813 to 1816, Jabez Bunting and Richard Watson were near enough neighbours to be frequently in each other's company, and Mr. Bunting took especial interest in promoting the best interests of Mr. Watson in every way possible. They were nearly of the same age, and each had high aspirations in their holy calling. During that period, Mr. Bunting secured an important change in the selection of the Legal Hundred of the Conference, by a resolution which enabled the Conference to fill up one vacancy in every four, by the nomination of a preacher of only fourteen years' standing, and Mr. Bunting was the first preacher so nominated. During Mr. Watson's stay in Hull, he took the most lively interest in the formation of branch missionary societies in that locality, which led to his being noticed by other leading ministers in the Conference; and in 1816 he was called to the metropolis as one of the preachers of the first London circuit. Before leaving Yorkshire, he preached a sermon on the "Thanksgiving Day for the Restoration of Peace"; it was published in Leeds, in 1814, and eagerly bought and read; it made for him many friends, where he had been neither seen or heard.

A mind like that of Mr. Watson's soon found ready admirers in London, and the largest chapels in Methodism were often not large enough to hold the congregations which gathered to hear him. In preaching special anniversary or missionary sermons, this was usually the case. He found in the metropolis just the sphere of duty which accorded with his own aspirations, but he often found that the strain upon his fragile constitution was much greater than he could with comfort endure; still he shrunk not from the heavy responsibilities he had undertaken, and after spending two most laborious years at the City Road circuit, it was no occasion of surprise that the London Methodists at the West End should obtain his appointment amongst them. Here, for three years—1818, 1819, 1820—he was located, and there he found friends and congregations exactly to his mind. He took deep interest in the various benevolent enterprises in the metropolis; but the Foreign Missions of Methodism had for him a particular charm and delight. He threw all the force of his refined intellect, and deep sincere piety, into the advocacy of that noble cause, and some of the climaxes which he reached in pleading for the down-trodden and oppressed heathen nations, especially the slaves, were never surpassed for their force, directness, eloquence, and impressiveness, either in the senate or the pulpit. There are still living those who listened to his sermons and speeches sixty years ago, who affirm that in these points he has had no superior.

Early in the year 1821, the venerable Joseph Benson died in London. To take his place as Connexional Editor in Methodism, the Rev. Jabez Bunting was appointed; to take Mr. Bunting's place at the Wesleyan Mission House, in Hatton Garden, Richard Watson was chosen, and even before the Conference of 1821 could appoint him to the office of Missionary Secretary, he was almost daily at the Mission House (which was then near his residence), rendering service of the utmost importance, in carrying out the varied agencies belonging to that organisation. For six years he devoted all his time and energy in forwarding the interests of that Society. It will not be possible here to do adequate justice to the extent, variety, and value of Mr. Watson's services, in his letters to the missionaries abroad, in helping, guiding, and counselling them in their numerous trials. He was equally at home with his pen in drawing up the rules and regulations which are now the basis of the Society's operations, in defending the missionaries when assailed by evil and designing men who sought their discomfiture or overthrow, and particularly in preparing for several years the Annual Reports of the work done by the Society's agents in all the stations then occupied. The clear and masterly statements of facts which came from the pen of Mr. Watson, make his reports interesting reading even at the present time. They are valuable and important historical documents. In 1826, the last of the six years of Mr. Watson's official life, the Conference elected him to the presidency, thereby placing in his hands the direction of the affairs of the entire Connexion.

Taking a brief retrospect, we find that Richard Watson had the distinguished honour of preaching the first official anniversary sermon on behalf of the Missionary Society, in City Road Chapel, London, in 1816. Since then, the preachers at that anniversary have included many of the most talented and pious men Methodism has known. In 1819, Mr. Watson again preached one of the annual sermons in London; and again, in 1824, he did the same service On the latter occasion, the text was, "Honour all men," 1 Pet. ii. 17 ; a member of Parliament, who heard the sermon, said of it to Mr. Butterworth, Treasurer of the Society: "That sermon was the greatest display of intellectual strength in a public speaker I have ever heard; an extempore address of two hours' length, delivered with unabated energy and feeling." The sermon was printed, and soon reached a fourth edition. In 1828, Mr. Watson again preached one of the missionary anniversary sermons in London. In 1826, on the death of Joseph Butterworth, Esq., M.P., the first Treasurer of the Missionary Society, who was interred under City Road Chapel, Mr. Watson preached there a sermon on the occasion, which was afterwards printed.

Not on Sundays only, but frequently on the week-days, Mr. Watson occupied the pulpit of City Road Chapel, and he always drew an appreciative audience. During one year he gave a series of expository sermons on the Epistle to the Romans, which were so instructive and clear, that many desired their publication ; but the preacher, whilst he found time to think them out fully, had not time to write them out. He took much delight in visiting some of the families attending his ministry, and seeing on many occasions the deep interest taken by the young people, not only in the sermons he had preached, but in the conversations they elicited at the domestic fire-side, he discovered how possible it was to fix the attention of young people on Scripture subjects; he therefore devoted what spare time he could to writing a work for their special benefit, which he published in April, 1830, with the title, "Conversations for the Young; designed to promote the Profitable Reading of the Holy Scriptures." It extended to 442 pages, and was sold at six shillings in plain cloth ; but it reached a second edition the same year, showing that it met and supplied a want. He had previously written and published his "Theological Institutes"—a compendium of Christian theology, so clear, well-defined, and comprehensive, that it was soon afterwards adopted as a standard text-book on Methodist theology. So entirely does it meet the necessities of all sections of the Methodist family, that it has since become the authorised-text book in theology of all the English branches of Methodism, and it has been adopted to fill a similar position amongst the Methodists in America, Canada, Australia, and elsewhere. "Watson's Theological Institutes" is now one of the best-known books to all theological students, and there are very few young clergymen in the universities who use that work, in preparing for their examinations in that subject, but pass with credit and satisfaction, although the source whence their information has been obtained may not be known to the examiners; for the purpose named it is a more helpful work than those used in the Church of England. The information classified in the "Institutes," Mr. Watson prepared as a

"Theological Dictionary," by which, in one alphabet, the entire scope of theology and much of Church history is made easily accessible to the ordinary reader. To have lived to be author of the three works named, the "Institutes," the "Dictionary," and "Conversations for the Young," is sufficient for the lifetime of any man. Few works of any author will live longer in the Church of Christ, or do more service, than those by Mr. Watson.

At the end of the year of his presidency, Mr. Watson's health was much broken by hard toil in the pulpit, by coach travelling, and by hard study. He gladly escaped from the heavy duties of the metropolis, and in 1827 was stationed in Manchester, where he had many friends. Manchester then was not the smoky place it now is; steam power was not so prevalent, and the place was a comparatively quiet retreat; but Mr. Watson would have preferred a location even more retired. He remained two years in that town, and then returned to London. At the Conference of 1828, the Methodist societies were greatly agitated, in the North particularly, by what was know then as the Leeds Organ Question. The unrest amongst the people was widespread, and Mr. Watson yielded to the request of Conference to write the Annual Address to the Societies, and to try to allay the disquietude which prevailed. The duty he performed admirably; but that kind of writing did not harmonise with the mind of Mr. Watson; his desire was to eschew strife in any form. His pen was occupied on another occasion of strife, in reference to the Southwark society; he wrote with the mind of a giant, and the pen of a master of argument.

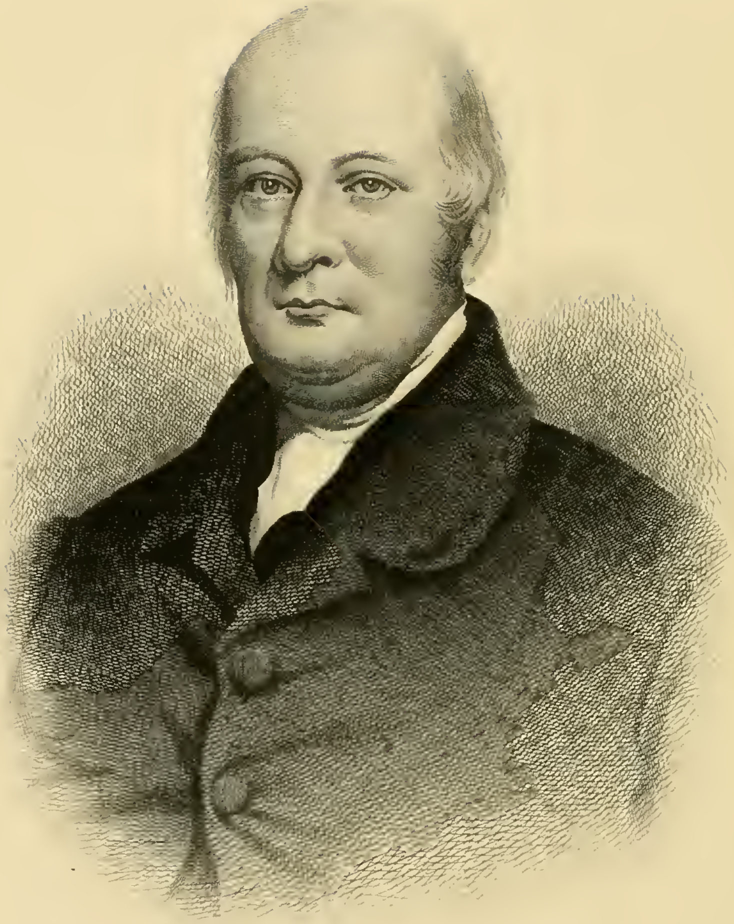
The Conference of 1829 re-appointed Mr. Watson to London, and from that city he removed no more. In all the duties of the work, surrounded by hosts of endeared friends, he entered with as much earnestness and determination as his very feeble body would permit. His congregations were largely composed of persons of high culture and intellectual taste. Though esteemed in polite society as one of the most accomplished men of the day, yet his humility and piety never shone brighter than during the time of his greatest popularity. His great physical prostration added to the tenderness of his spirit, and often intensified his appeals from the pulpit. He remained three years resident in the City Road circuit; but, in 1831, he found it necessary to remove from the noise and excitement of Mr. Wesley's house, and took up his residence in Myddelton Square, Pontonville. During that year, the cholera broke out in Sunderland, and it soon spread over the land, and cast a gloom into thousands of homes. Mr. Watson appointed a day of special prayer on the occasion, and the prayer which Mr. Watson offered at the noon-day service was really an inspiration from heaven; it was a time of the deepest solemnity and impressiveness, and was long remembered by those who were present. In August, 1832, the Conference again took Mr. Watson from circuit work, and re-appointed him one of the Missionary Secretaries; his residence was not far distant from the Mission House, No. 77 Hatton Garden, Holborn. His last address to the City Road congregation was delivered one Sunday evening in August; it was not a sermon, but an apostolic commendation of himself and his hearers to God. The Rev. Thomas Jackson has preserved, in his "Recollections," a very touching account of the service.

From the Conference of 1832, Mr. Watson devoted the whole of what little strength he had, to the solemn and important work of missions. He seemed conscious that his earthly pilgrimage was nearly ended; his piety intensified, and he became eminently spiritually-minded, and exhibited the fruits of the Spirit in his daily conversations and letters to the missionaries. It was not long before it became manifest that his power for active work was exhausted, and although only in the prime of life, yet he gave evidence of the most ripe religious experience, and at the same time of the deepest humility. When unable longer to leave his home, loving friends visited him there, and the conversations he had with them in the intervals of paroxysms of pain were indicative of his heaven-filled mind. The world had lost all charm for him, but he had a heaven within and around him. Death was to him no foe; his mind was clear, although his strength was gone; his faculties were in their prime, and he was meditating plans of usefulness in the Church; but he was cheered by the glorious hope and Christian assurance of perfect bliss after death. Over death his triumph was complete. He said to a friend, "I am a poor, vile worm; but then the worm is permitted to crawl out of the earth into the garden of the Lord, when—

'I shall behold His face, I shall His power adore ;
And sing the wonders of His grace—for evermore.' "

Such was his confidence at the end of his too brief earthly pilgrimage. His conflict with death was protracted ; his strong mind and weak body were unequally matched ; but his spirit triumphed over his feebleness, and his triumph was glorious. He ended his noble and useful life in Myddelton Square, London, 8th January, 1833, at the early age of fifty-one years. He was interred in the graveyard behind City Road Chapel, near Dr. Clarke and Mr. Wesley. A handsome marble pillar, suitably inscribed, is erected to his memory in the Chapel. Funeral sermons were preached for him in many chapels ; and when he was gone, the Methodist Connexion found how great was the loss they had sustained by his death. Within six months, Dr. Adam Clarke, Richard Watson, and John James, another of the Missionary Secretaries, were all called suddenly from labour to rest.

Richard Watson's dignified form and countenance were striking expressions of his intellectual greatness. He had a profound acquaintance with the Bible, and his convictions of its truth were deep and intense. He was in doctrine an orthodox Trinitarian and an Evangelical Arminian ; his mind was intensely spiritual ; he was of devotional habits, and most conscientious in the use of his time. Amongst his characteristics were disinterestedness, zeal, philanthropy, and perseverance. He acknowledged having yielded his own freedom of will to the utmost commands of those in office in the Connexion, as the penalty of his return to the Connexion. In conversation he never failed to instruct and charm those he met ; and to those in whom he could confide in friendship he was a friend indeed. His portrait appeared twice in the *Methodist Magazine ;* but it does not convey any adequate idea of the man, as compared with the portrait which forms the frontispiece to his "Life" by the Rev. Thomas Jackson. His "Life" of John Wesley has been a standard book in Methodism ever since it was published in 1831. For his collected works, published in twelve volumes, the Wesleyan Book Committee gave Mrs. Watson £2000. Mr. Watson's works have contributed largely to raise the tone of Methodist literature to a much higher standard than it had ever reached before.



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REVEREND JABEZ BUNTING D D

Thomas C. Jack London & Edinburgh

Jabez Bunting, M.A., D.D.

[*Born*, 1779 : *Entered the Ministry*, 1799 : *Died*, 1858.]

THERE lived in Manchester, in the year 1778, one named William Bunting, who was a tailor, "tall, thin, pale-faced, and bald." Residing at Moneyash, Derbyshire, was a comely female, named Mary Redfern, who had been a servant in the family of Mr. Brocklehurst, where she had waited on John Wesley, when he sojourned there. About that time she had heard a Methodist preacher, named Richard Boardman, preach in the open air, from the words—"And Jabez was more honourable than his brethren; and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel," &c. Under that sermon, Mary Redfern was convinced of sin, and soon afterwards was converted; and following that was her marriage with William Bunting, who resided in Newton Lane, Manchester, where their first child was born, 13th May, 1779, and was baptised in the Collegiate Church in that city. Remembering the sermon preached by the missionary, then in America, they called his name Jabez. Soon afterwards, the happy mother took her babe with her to Oldham Street Chapel, and presented him to Mr. Wesley, who devoutly blessed him. The child grew, and whenever Mr. Wesley visited Manchester, he went to hear him, and also watched his departure, after the early morning service, on his accustomed journeys. How little did that boy think, in 1790, when he last saw the apostolic Wesley, that in a few years' time he would himself be an itinerant preacher, and living in Mr. Wesley's own house in London, and sleeping in the bed on which Wesley died. Such was the result of the lapse of not many years. Before that was accomplished, the remaining portion of the missionary's text had to be realised, namely: "And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested" (1 Chron. iv. 9, 10). Had the text been chosen on purpose, to meet all the after circumstances, it could not have been more appropriate or more appreciated.

The mother of Jabez was a lively, zealous Methodist of the old school—those who worshipped regularly in the church on all suitable occasions. She brought up her boy with much care and prayer, and having dedicated him to God, sought by a good education in the best schools then available, to prepare the child for a really useful career. The boy kept notes of his school life; names Mr. Marchant, Mr. Hartley, Mr. Clark, the Rev. T. Broadhurst, and the Rev. John Pope, as his successive teachers; and records that in 1791, he went through arithmetic, algebra, geometry, mensuration, conic sections, and Latin; and in 1792 he began the study of geography, French, and Greek. A fair start, for a boy of thirteen, the son of a tailor. All honour to the parents who spared the money, sufficient for so good a purpose. What a rich harvest it yielded! As a school-boy, Jabez thought he should be a preacher, and in his leisure hours he would gather his sisters around him in a garret, put on one of his father's shirts for a surplice, and read the Liturgy very devoutly.

Before the boy left school, Joseph Benson was stationed at Manchester, as the Methodist preacher at Oldham Street, and young Jabez attended his ministry. Benson was a pale and slender man, of great earnestness, and he had the power of fixing the attention of his audience. His voice was feeble and shrill, his gesture uncouth, even grotesque; but he had the happy art of going about his work of saving souls, in a business-like manner. Under his preaching, Jabez Bunting, when not much over twelve years old, was savingly converted to God, and he made no hesitation in calling Mr. Benson his spiritual father. See here, again, how divine Providence works. Just thirty years afterwards, Joseph Benson and Jabez Bunting were working together in London as preachers. Mr. Benson, who had for seventeen years been the Resident Editor of the Methodist Connexion, died at a ripe old age, and his spiritual child, Jabez Bunting, was appointed his successor. How little did either foresee all this in 1791. After his conversion, he did not at once join the Society, but he was soon led to decision on that point, boy though he was, by a simple incident. When Mr. Mather came to Manchester, he was a more strict disciplinarian than Mr. Benson, and required all who attended the love-feast to show their quarterly ticket. Mary Bunting went with her boy, but as he had no ticket, he was not allowed to enter; and his mother's admonition afterwards, added to the stings of conscience which seemed to say, "Shut out," brought him to decision. In referring to that period, on after occasions, he said, "Many have attributed their conversion to attending a love-feast; I attribute mine to being shut out of one"; and consequently he was admitted to membership soon afterwards, and so had his own ticket of admission in future.

In 1795, he was taken by Dr. Thomas Percival, an eminent physician, as assistant and amanuensis; with him he remained four years. In 1796, he founded a Society for the Acquirement of Religious Knowledge for the Young Men of Methodism. Jabez Bunting was its Secretary, and there he first read and expounded a chapter in the Bible. The members formed a band of prayer leaders. In 1797 his father died, but his mother was his helper. In 1798, he preached his first sermon in the open air, at the door of a mechanic named James Ashcroft. He began to collect and study all the tracts published about the disputes in Methodism, between 1795 and 1798.

Aided and encouraged by his patron and friend, Dr. Percival, he was improving his mind diligently, and became useful in the Methodist Society. Religiously and intellectually, the information he gained whilst under Dr. Percival's tuition as a medical student, laid the foundation of that distinguished service which under God he was soon to enter upon in Methodism. At the age of nineteen, the idea of entering the ministry was much pressed on his mind; he considered the subject carefully, and in August, 1798, he wrote out his nine reasons for and against his becoming a preacher. At length he began to preach in earnest. His trial sermon was delivered in a band-room, and some of his own relatives heard it, in April of 1799; and in that month he took out a licence to preach at the Salford Quarter Session, at that time a very necessary precaution and protection. He preached fourteen times between April and August, and in the latter month he was received as itinerant preacher in Methodism, and appointed to the Salford circuit, near his home, having John Gaulter for his superintendent. His orderly mind was manifested in little as well as greater things. He preserved the first circuit plan on which his name appeared; and it was found, after his death, that he had preserved all his plans in order during a continuous ministry of nearly sixty years. In his first circuit he stood upon his rights as a preacher, although called by a lay-officer, "That proud son of Adam, Jabez Bunting." He preached 650 sermons in two years, in his first circuit.

In 1800 he received a kindly-written note, with a bank note, from Dr. Percival, to buy books. During the same year he was much encouraged by letters from his friend, Mr. Gaulter. He remained two years at Salford, and in 1801 removed to Macclesfield, where he became acquainted with the clergyman there, the Rev. Melville Horne, and with the organist of his church, Mr. Maclardie—whose daughter Sarah, pious and accomplished, some time afterwards became Mrs. Jabez Bunting. Even after his marriage, Mr. Bunting allowed his widowed mother half his own income towards her maintenance. In 1803, having been received into full connexion, he was sent to reside in London, where he soon became acquainted with some of the distinguished ministers and laymen in the metropolis. The years 1803 and 1804 were used by Mr. Bunting in acquiring knowledge of the most practical character. He was in preaching labours most abundant. In January, 1804, he married Miss Maclardie, in Prestbury Parish Church, near Macclesfield, and on the same evening he preached at Derby on his way to London. During the year 1804, he was set seriously to work on the official documents of the Methodist Connexion. The Book-room accounts and the missionary accounts, owing to Dr. Coke's constant travelling, had got into an inextricable maze, and the difficulty of getting them out of their tangle was entrusted to the Rev. Robert Lomas, who selected as his assistant the young preacher, Jabez Bunting. In prosecuting that work, Mr. Bunting had to write "acres of figures"; but success followed, though it required many weary months of hard and close application. System was established, and following that came the formation of the Committee for Guarding the Privileges of the Methodists; Mr. Bunting also improved the financial policy of the Connexion by having lay-treasurers appointed in union with ministers. During the year 1804 he assisted in establishing the *Eclectic Review*, and in originating the Lancasterian System of Education. He also approved of triennial appointments of preachers to the same circuit whenever possible. In 1805, on his way to Deptford to preach, he was seized by the press-gang for royal service, and kept prisoner some hours; but on showing his licence as a preacher he was released. Having completed the special work in London he had to perform, he resumed his studies at the Conference of 1805 with a greatly enlarged experience.

The fourth circuit of Mr. Bunting was Manchester, to which he removed in August, 1805. But his true friend, Dr. Percival, was gone; he died in 1804, and appointed Mr. Bunting one of his executors. In November of 1805, his eldest son was born, and named William Maclardie, after both his grandfathers. He was immediately dedicated to God for the ministry of Methodism, and he was an itinerant minister from 1824 to 1668. Arrived at Manchester, Mr. Bunting found work enough, although he had three colleagues. At the Conference of 1806, held at Leeds, a new officer was appointed, called Assistant-secretary, and the first preacher called to the office was Jabez Bunting, who considered both sides of the question; and when he had accepted, rejoiced that the position gave him a seat near the President, where he could see and hear everything. He there obtained considerable information concerning the affairs of the Connexion. A regulation made at that Conference determined that only a minister could be a Book-steward. The American Methodists are wiser; they appoint a minister and a layman conjointly. As assistant-secretary of the Conference, it was his duty to revise the Minutes of Conference before being printed, or when passing through the press; a duty he performed with so much satisfaction to his brethren, that he was privileged to continue so to do for fifty years afterwards. In the autumn of the same year, the Commissioners of Income Tax wrote to him for his share of the tax; and he replied that his income did not reach £83 in the year. In the year 1807, Mr. Bunting originated periodical meetings of the preachers on a week-day, to converse about the work of God, and how best to promote it. Those meetings have been a source of much good, and they continue to be held weekly or monthly, both in England and America. In 1807 commenced his personal acquaintance with Robert Newton, towards whom his heart warmed at their first meeting that year; and never were two friends more thoroughly united for nearly half a-century. Mr. Bunting's description of his Yorkshire friend in his rural costume is very entertaining. In the same year, 1807, Mr. Bunting set his heart on a plan for training candidates for the ministry; and he never abandoned the idea for a quarter of a-century—nor, in fact, until such an institution was really established in Methodism, in 1835. Although the final effort in commencing that organisation was attended with the expulsion of the Rev. Dr. Warren, and the loss of many members, the work much needed was accomplished; and the first President of the Institution was Dr. Jabez Bunting. Even at that early date, Mr. Bunting was trying to command the confidence, as well as direct the counsels of the Methodist Connexion; and as a consequence he had to share the labours, trials, privations, and sympathies of every other minister in the body, with the hope of afterwards sharing in the rewards.

The years 1807 and 1808, Mr. Bunting travelled in the Sheffield circuit. In 1808, whilst giving every encouragement to Sunday schools, he set himself firmly against the practice, then so common, of teaching the children writing on Sunday; he persevered until the custom became unknown in Methodist Sunday schools. The memory of his residence in Sheffield was preserved by those who knew him, during half-a-century afterwards. At the May district meeting held at Sheffield in 1809, quite a number of important changes in the conduct of the Conference were suggested, in writing, by Mr. Bunting, and sent on to the ensuing Conference for their adoption. They were considered, and most of the proposed changes adopted. One of them was the delivery of a charge, to the young ministers received into full connexion, by the President. That was for the first time adopted in

1809. At that Conference Mr. Bunting left Sheffield, in which circuit he had preached 516 sermons in two years; and his location was fixed at Liverpool, with the somewhat erratic William Bramwell as superintendent. The deep piety and fervent zeal of that holy man often led him to disregard those laws of order and peace which are essential to the unity and usefulness of the Church. At Liverpool, Bramwell was not more earnest in seeking to win souls for Christ, than was Bunting himself; but the discipline of the latter showed much in his favour. During the years 1809-10, Mr. Bunting's mind was much occupied in planning improvements in managing the Connexional funds; but his proposals, though wise and judicious, were received only for further consideration. Most of the preachers did not understand business matters, and those who did were strongly impressed with caution. He persevered in his efforts in planning and suggesting improvements, in every department of Methodism, where defects in organisation were perceived; and it cannot be doubted, that during fully a quarter of a-century, most of the suggestions of Mr. Bunting were considered and adopted by the Conference: to his master-mind the present complete organisation of Methodism is mainly due. Indeed, so minute are some of the details required now to be tabulated by superintendents of circuits,—the steady results of persistent effort year by year at successive Conferences,—that the cry of very many superintendent preachers is, "We are over-organised." When the preacher in charge of a circuit has filled up all his schedules, he finds but little, often no time, left for pastoral work.

The Conference of 1811 removed Mr. Bunting to Halifax, where he became deeply interested in the proposed purchase of a new school for the education of preachers' sons, the property situate at Woodhouse Grove, near Leeds and Bradford, Yorkshire. He saw that property secured, and the school established and opened. In 1813 he was removed to Leeds, and in that place, mainly through Mr. Bunting's forethought and skilful arrangement, district missionary organisations were established,—the first in Leeds, in 1813, which became the model for others established all over the country, even before one was organised in London. The Report of the Leeds meeting, printed by James Nichols, with the autograph of Jabez Bunting on the cover, is now before the writer. That meeting was practically the founding of the Wesleyan Foreign Missionary Society; and to Dr. Bunting, the success of the scheme then inaugurated is mainly due.

At the Conference of 1814 another new regulation was adopted, by which, instead of filling up vacancies in the Legal Hundred by seniority only, it was resolved that one in every four should be filled by nomination of some young preacher, who had travelled at the least fourteen years as an itinerant preacher. The motion came from Jabez Bunting, and he was the first preacher admitted into the Legal Hundred by nomination. In 1815, Mr. Bunting was stationed again in London, but in the West circuit. There, for the first time, he consented to remain three years, the full time allowed by Conference. In 1818 he was transferred to the London East, or City Road circuit. London offered to him so many attractions, and presented so many more advantages to an intelligent mind like that of Mr. Bunting, that he seemed to live in a continuous round of toilsome enjoyment. Mrs. Bunting was almost as fully occupied, and as useful amongst the mothers of Methodism, as her husband was in his almost unbroken succession of duties.

Before Mr. Bunting had completed his three years' location in the City Road circuit, the venerable Joseph Benson ended his earthly pilgrimage. It was not an easy task to fill the place of the Connexional Editor; but all eyes were fixed on Mr. Bunting, who cheerfully undertook the duties when Mr. Benson died, till the Conference could consider what was best to do. The Conference was unanimous in appointing Mr. Bunting to that responsible office; and having preached a funeral sermon for Mr. Benson, it was printed, with a memoir, in the *Methodist Magazine.* The latter work was continued to the end of 1821 on the old lines; but in January, 1822, the new Editor commenced a new series, with the word "Wesleyan" prefixed to the title, and it has ever since been known as the *Wesleyan Methodist Magazine.* Improvements in the arrangement of the contents were freely introduced, and indeed it was transformed from a good old magazine to an equally good, but more sprightly new magazine, to the cover of which the clever and witty wife of the Editor usually contributed "Answers to Correspondents." Many new contributors added to the richness and variety of the contents, and better portraits soon afterwards followed. In 1816, soon after Mr. Bunting was admitted into the Legal Hundred of Methodism, he proposed an alteration in the society ticket, by which a space was left for writing the member's name within the border. In 1823, when Editor in sole charge, Mr. Bunting provided a larger society ticket, but with such a fanciful border, that it was generally disapproved. In December, 1823, another border was introduced, called "ray border," which was so acceptable, that it has been continued ever since. The only changes made in the society ticket since Mr. Wesley's time came from Mr. Bunting—the last, the best.

Another special privilege conferred on Mr. Bunting was his election to the Presidency in 1820, when he had travelled only twenty-one years. He was the youngest preacher who had then occupied the chair of the Conference. By the laws of the Connexion, no re-election to that high office can take place within eight years. In recognition of the eminent and important service rendered in so many ways to the Connexion, he was again raised to the Presidency in 1828, again in 1836, and for a fourth time in 1844. Only two Methodist preachers have occupied the chair four times—namely, Jabez Bunting and Robert Newton. The same distinction was intended for Dr. Adam Clarke in 1831, but a ruling party in the Conference deprived him of the honour, by making him a supernumerary against his wish. Dr. Clarke's mind was pained by that act of unkindness; but he had honours the Methodist Conference could not confer or control.

During the second year of his editorial life, Mr. Bunting had the distinguished privilege of accompanying the famous Dr. Chalmers in his inquiries into the condition of the London poor. One so esteemed in the metropolis as Mr. Bunting, who was one of the best known and most popular preachers then in London, was exactly suited to be the daily companion of the eminent Scottish divine, who, by the help of his friend, obtained all the important information he desired; and in return, Dr. Chalmers preached one Sunday evening in City Road Chapel, on which occasion the usual Quarterly Collection had to be taken as appointed, and instead of realising about £6, the average amount, it reached £30. That was part payment to Mr. Bunting for services rendered. The diploma of M.A. came from Scotland to Mr

Bunting, as a further acknowledgment of his great ability and his services. The honorary diploma of D.D. was conferred in 1835. During the years of Mr. Bunting's residence in London as Editor, he was frequently preaching anniversary sermons and funeral sermons. The only occasions on which he preached in London on behalf of the Wesleyan Missionary Society were in 1820, and in 1836. In 1822, Mr. Bunting preached a funeral sermon in London, on the death of Joseph Bulmer, Esq., a wealthy layman in London. What are known as the Liverpool Resolutions, read at the May District Meetings, were drawn up by Mr. Bunting, and adopted by the Conference of 1820—a permanent memorial of his wisdom.

In 1824, Mr. Bunting entered again on the itinerant work, and was appointed to Manchester, where he laboured for three years in the South circuit, and three years in the Second circuit. In 1830 he was removed to Liverpool, and after a residence of three years, was transferred to London as Missionary Secretary, in August, 1833. In that important office he continued to receive re-appointments every six years, so long as he had health to continue at the duties devolving upon him. In 1833, on the death of Richard Watson, Mr. Bunting preached his funeral sermon, which was published. Of the numerous and varied duties he undertook in his long residence in the metropolis, it is impossible to give even a summary account in these pages. It is on record, however, that in the Leeds Organ Dispute in 1828, in the Warrenite Disruption in 1835, and in the Disruption of 1849-50, Dr. Bunting was one of the most active agents; and it was said at the time, and contemporary pamphlets would seem to bear out the statement, that had he been so disposed, Dr. Bunting might easily have prevented all those calamities in the Methodist Connexion. They may have all been overruled for good; but the most prominent figure on each occasion was Dr. Bunting.

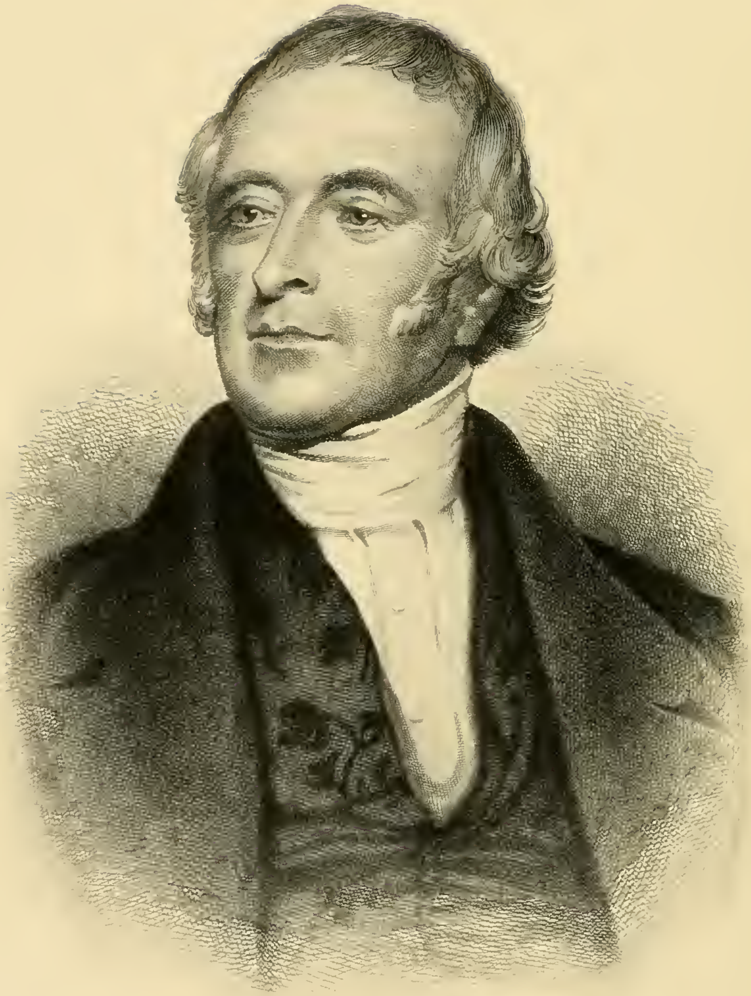
When the celebration of the Centenary of Methodism took place in 1838-39, Dr. Bunting took a foremost part. In Mr. Agnew's great picture, commemorative of the first meeting held at Manchester, Dr. Bunting is the central figure, standing on the platform in the attitude of addressing his brethren. It is one of the most interesting pictures of Methodist history which has ever been produced, containing more than one hundred portraits. Great and distinguished as was Dr. Bunting on the platform generally, he perhaps was most at home at anniversary meetings of the Wesleyan Missionary Society. In times of depression and discouragement, as well as in times of prosperity and rejoicing, his words of eloquence and cheer were always welcome. For many years he was not only Treasurer and Secretary of the Missionary Society, but the life and soul of it. He, as one of its founders, felt an intense fatherly care and love for it to the end of his days; and the Committee did not fail to recognise their obligation to him, as was manifested by the united testimonial got up largely on his behalf, towards the end of his life, which secured him an annuity of £200.

In 1851 he had completed more than fifty years of active service as a minister, was more than seventy years of age; and feeling the weight of years resting upon him, he accepted the position of supernumerary, which continued for seven years, he giving to the cause generally, and to the Missionary Society in particular, such service as his health would permit. Much of the last year of his life was passed in languishing weakness and acute pain; unable to take adequate food, or to obtain refreshing sleep, his days and nights were wearisome. His mind retained its clearness, and his spirit was humbly resigned. Whilst his feelings were depressed, his faith prevailed. When the power of speech was almost gone, he whispered, "Perfect peace"; and shortly after, "Victory, victory, through the blood of the Lamb." He died in Myddelton Square, Pentonville, Wednesday, 16th June, 1858, in the eightieth year of his age, and fifty-ninth of his ministry. He was the last person interred in the graveyard at City Road Chapel, a special permission being granted by the Home Secretary for that purpose; at his funeral, the Rev. John Bowers recited a prayer forty-five minutes long, in a chapel filled with mourners. The Rev. Thomas Jackson preached his funeral sermon, first in London, afterwards in Manchester and Leeds, by special desire; then it was printed.

For many years he was the most popular and effective preacher and speaker in Methodism. Robert Hall spoke of his style as a "limpid stream of classic elegance." His mental habit was that of analysis. Great as he was in the pulpit, he was still greater in debate, and he was often in the gallery of the House of Commons, listening to the oratory of Parliament. He had a remarkable gift in prayer, and seemed to bring heaven around his hearers. He greatly admired the Liturgy of the Church, and none could read it better. No man better understood the true genius of Methodism than he, and no man did so much to adapt its institutions to the existing state of things in Methodism. Its missions, its system of finance, its extension, and its educational plans, all bear the impress of his sagacity. His pen he used but little, but what he wrote had in it power and life. He was emphatically a leader and organiser of the highest type, and he became the object of envy to some, of hatred to others. He stands alone in Methodism, the only Jabez Bunting in the Connexion, whose genius and judgment are seen in all its agencies and operations. His portrait appeared four times in the *Methodist Magazine*, in which work he wrote some valuable articles when he was Editor; but he would not write for it afterwards, though he promised, but had not time. Two volumes of his sermons, and his "Life" to the year 1811, have been published since his death. The MS. to complete his "Life" is ready for printing, and has so been a quarter of a-century. It is time now to print.

On a marble obelisk and urn, erected to his memory in City Road Chapel, there is an excellent profile likeness of the Doctor, and a lengthy eulogy. After describing his ministerial life, the inscription thus concludes—

> To the organisation and direction of Christian and philanthropic enterprises
> He brought the practical sagacity of a statesman,
> The comprehensive and far-seeing wisdom of a legislator, and
> The moral power of a pure and commanding character.
> The Wesleyan Missionary Society,
> And other important institutions of Methodism,
> Owed chiefly to him their safe and broad foundations, and
> Their well-adapted and enduring structure.
> His catholic spirit
> Found congenial elements and fellow-labourers
> Among the Founders of the Anti-Slavery Society and the Evangelical Alliance.
> Loving all who loved our Lord Jesus Christ in sincerity,
> He dwelt among his own people,
> Who claimed his services as President of the Conference four times,
> And as President of the Wesleyan Theological Institution,
> From its commencement in 1834,
> To the close of his long and useful course.



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REVEREND ROBERT NEWTON D.D.

Thomas C Jack London & Edinburgh

Robert Newton, D.D.

[*Born*, 1780 : *Entered the Ministry*, 1799 : *Died*, 1854.]

MASSIVE, mighty, and meek, were all terms appropriately applied at various times to the person of whom we now write. As a man, physically considered, Robert Newton was one of the finest specimens in the Methodist Conference ; his tall, well-formed figure, his fine handsome face, and his almost matchless voice, gave him advantages over most of his brethren in the ministry. He was one of four brothers, the sons of an humble Yorkshireman, all of whom became Methodist ministers ; but it is no injustice to say, that the three other brothers unitedly did not equal the one brother Robert, for extent, variety, and value of the services rendered to Methodism. His voice, he knew, was a gift from God, and he used it for His glory —not boastingly, but of necessity. The first Centenary of English Methodism was celebrated all over England on 25th October, 1839. The second century was supposed to begin the next day. On the Monday following, 28th October, a missionary meeting was held in Brunswick Methodist Chapel, Sheffield. James Montgomery, the poet, was in the chair. He recited part of the Centenary Ode he wrote for the occasion. After repeating the lines, he took a comprehensive view of the prospect which was opening for the good of mankind by the operation of Wesleyan Missions, and his address was a grand keynote to the after proceedings. Following the chairman, came the Rev.

George Steward, a man of wonderful elegance of language and freedom of utterance; but he had a natural impediment in his speech, which, in the rapidity of speaking, made much that he said unintelligible. Following him came Robert Newton, who, congratulating the chairman on the fine tone he had given to the meeting, then alluded to the beautified thoughts his friend Steward had spoken, and added: "If he had but had my voice with which to have spoken them, his grand speech would have made the very stones of the building dance for joy." There was no vanity in that; it was a simple fact recognised by the meeting, the voice of Robert Newton was matchless for its fullness, clearness, and naturalness.

Robert Newton was born at a small farm in the secluded village of Roxby-by-the-Sea, Whitby, Yorkshire, 8th September, 1780. The village numbered only about two hundred persons. Four of the farmer's sons were called by God to preach the Gospel to Methodist congregations; first, Booth Newton, then Robert, then John, then Jacob. The first Methodist preacher who reached Farmer Newton's family was James Rogers, under whose ministry the farmer was himself converted, after which he opened his house for preaching, and sheltered and fed the preachers under his roof. The conversion of the elder branches of his family followed in succession. Booth Newton, the eldest son, entered the ministry in 1790, and for twenty-one years he laboured in the word and doctrine, then in 1811 fell on sleep. Robert was ten years old when his brother became a preacher. That event gave a bias to his own mind in the same direction; and although his daily occupation was on the farm, and at the plough, yet at the age of twelve years he composed the outline of a sermon, which he carefully preserved. He did not become decidedly religious till he was seventeen. It was during the progress of a glorious outpouring of the Holy Spirit, in the Whitby circuit, which commenced before the end of 1797, that the great change in his life took place; he attended the services during the progress of the revival, and in February, 1798, his name was added to about four hundred others, whose conversion resulted from that religious awakening. A man who owes his conversion to a revival, is not likely to undervalue such an agency in his after life.

Released from the bondage of sin, with a mind full of ardour, awakened to the realities of life, and fired with a godly zeal, Robert began to work in seeking the salvation of others; and in prayer meetings, and by exhortations, gave evidence of gifts which soon placed him in the pulpit as a local preacher. His name had not long been on the plan, before he was sent to occupy the principal pulpits in the circuit, and always with acceptance; and there was a general impression on the minds of his hearers, that he would soon occupy a place in the itinerant ministry. The first sermon he preached, in 1798, was in a cottage at Lyth, a village near Whitby, from the text, "We preach Christ crucified." Upon the site of that cottage now stands a Methodist chapel, and the pulpit is placed on the very spot where Robert, standing behind a chair, first proclaimed salvation through Christ.

In the month of July, 1799, he was recommended to the Methodist Conference as an itinerant preacher, and accepted as on trial, and appointed to labour in the Pocklington circuit. His father bought him a horse; he left home with the tears and blessings of many. His father accompanied his son on horseback across the moors, and when taking leave of him, with a faltering voice, said with earnestness: "Preach repentance, faith, and holiness, my lad," to which the son replied: "I will, father." That was his father's benediction and command. They parted; but ere long Robert was on the moors alone with God, and there falling on his knees, he afresh dedicated himself to the work, asking God to bless him therein. He was then not quite nineteen years old. With such a consecration at the commencement of his ministerial career, it was no wonder that God's blessing did rest upon him greatly. In his first circuit, a physician tried to persuade him to give up preaching and study medicine. He thought the matter over, but his choice was soon made. He remained but one year at Pocklington, but he saw much fruit of his labour; and in August, 1800, he was removed to the Howden circuit, under the fatherly care of good Joseph Sutcliffe. An affection was commenced between them, which ended only with death. Father Sutcliffe survived his friend; and when the "Life of Robert Newton" appeared at Easter, 1855, the writer of these lines had the loan of a copy of the book three days before publication, and on Good Friday visited the venerable man, then over ninety years old, and we began to converse about Mr. Newton. The aged divine remarked, "It is so long since, they will have forgotten Joseph, when they write the 'Life.'" He then closed his eyes to meditate, and then I commenced to read the pages in which honourable mention is made of Mr. Sutcliffe; and as I read, the tears flowed freely down his beautiful face,—for it was beautiful in extreme old age,—and when I had finished, after a few minutes' pause, the venerable man said tremulously, "Will you read it again?" I cheerfully complied; and it was a source of intense joy to him to learn that his kindness to the young preacher, fifty-five years previously, had been so pleasantly recorded. God knew the kindness of his heart, and he preserved the memory of it fresh so long.

In 1802, Mr. Newton obtained the consent of the Conference to marry before he was received into full connexion; the lady chosen was the daughter of Captain Nodes, who then resided at Skelton Hall, near York. They lived an intensely happy life, celebrated their golden wedding, had some lovely and pious children; and a charming memoir of Mrs. Newton has been published since her death in 1865. Mr. Newton recorded, when the jubilee of their marriage was celebrated: "I know not that, during the fifty years of our union, an unkind look or an unkind word has ever passed between us." Such a testimony is worth recording and keeping in memory. Robert Newton was singularly favoured by being appointed to travel a third year in the Howden circuit—a privilege then of rare occurrence, and, in fact, the first instance of a preacher so young being thus favoured,—a mark of special kindness, a proof of talent and good conduct. At the Conference of 1803, he was removed to Scotland, with Glasgow as his headquarters; but his circuit extended to Stirling and beyond. Such was his popularity in that land, that some rich gentlemen in Stirling offered to build him a large church in that place, if he would locate, and a handsome stipend was promised, with a large congregation. It was a strong temptation for a young married man of only twenty-four; but he resisted it, resolved to live and die among the people of his choice. He had the Town Hall to preach in at Stirling, and the aristocracy, the military, and even the poor Irish and Scotch, crowded the place to hear him. His fame as a preacher of rare power and influence, spread far and wide in Scotland; but the air, or the food, so disagreed with him, that he begged to be removed, and in 1804 he was transferred to Rotherham, under the Rev. John Crook, the apostle of the Isle of Man. In that circuit he had the joy of knowing that his two brothers, John and Thomas, began to preach, and he also witnessed the erection of a new and much enlarged chapel in Rotherham.

The large town of Sheffield could be seen from Rotherham, and many of the Sheffield people heard Mr. Newton preach during his stay in their locality. The result was an invitation to travel the Sheffield circuit, which he accepted in 1806, and he became in 1807 the colleague of Jabez Bunting at that place; they lived in adjoining houses, and formed a friendship of the most enduring character, without knowing it then. These two men were designed to exert a greater influence on the practical working of Methodism than any two men in the body since the time of the Wesleys. The placing of them together in 1807 was a matter of the utmost importance both to themselves and to the Methodist Connexion. It was one of those undesigned coincidences, as far as man is concerned, that indicates the working of God independently of man. They had entire confidence in each other's integrity, and cherished for each other the most cordial affection, which remained unbroken for half-a-century. They were both received on trial in 1799, both received into full connexion in 1803, and Mr. Bunting's first meeting with Mr. Newton at the Conference arrested his attention most determinedly. A tall young man entered the Conference, commanding in his appearance, handsome face, coat not of the canonical cut, yellow buckskin breeches, and tight top-boots. The singularly unclerical garb caused some commotion; he was the first, and is said to have been the last, to appear in the Conference in such garments.

Mr. Newton removed in 1808 to Huddersfield, where he was the superintendent of the circuit, and his brother Jacob was then his colleague. He had the affliction to witness the failure of his brother's health. He ruptured a blood-vessel, so as to be permanently disqualified for preaching, and entered into business at Rotherham, where he spent the remainder of his life. At Huddersfield the popularity of

Robert Newton was in no way abated. There a new trial awaited him; a wealthy uncle of Mrs. Newton's offered to build him a church in London or elsewhere, and promised to use his influence to get him ordained by a bishop, if he would only give up Methodism. Mrs. Newton assured her uncle, that no persuasion would prevail to sever her husband from the people of his choice; and Robert Newton again resolved to live and die a Methodist preacher. In the face of these facts, some people like to write against the Methodists for leaving the Church: they never belonged to the Church; on the contrary, they had a complete Church organisation of their own from their origin, or soon afterwards—certainly from their first Conference, in 1744. In 1810, he was stationed at Holmfirth, where he remained two years. One day he was accosted by a poor weaver, who said to him, "Mister Newton, yo' allis tak' plain texts"; and on another occasion, a plain, simple woman said to him, she could remember more of his sermons than of any other preacher,—a proof that he was understood by the common people. He laboured diligently and studied closely at that time, and his fame as a preacher was spreading all over the land. The President of the Conference, the Rev. Joseph Benson, knowing his ability, appointed Mr. Newton to preach one of a series of sermons before the Conference of 1812; the subject of his discourse was, "The Immortality of the Human Soul, and the Resurrection of the Body." At that Conference his friend Jabez Bunting preached his famous sermon on "Justification by Faith." The sermons were published. The result of Mr. Newton's sermon was to extend his fame as a preacher all over the Connexion; and, thinking to put honour upon him, the Conference of 1812 appointed him to travel in the London West circuit, under the Revs. John Barber and Richard Reece, his residence being in Hinde Street, Manchester Square.

The residence of Mr. Newton in London was not to him so agreeable as would have been a location in the provinces; but he cheerfully complied with the wish of Conference, and then commenced his brilliant career as a speaker at public meetings. Mr. Butterworth engaged his services on behalf of the British and Foreign Bible Society. Soon afterwards he had to take a prominent part with others in forming the Methodist Missionary Society, and those two great institutions never will have a more able, or a more cheerful advocate than they had, for forty years, in the person of Robert Newton. In London he became acquainted with the seraphic Dr. Coke, and to him that acquaintance was a precious memory, as he died soon after. In London he learned the oppressive claims of the business committees in Methodism which he had to attend, but for which he had neither ability nor preference; he longed for travel and preaching. His enlarged experience in London was of much service to him; but in 1814 he gladly accepted a more quiet location at Wakefield. In that Yorkshire circuit he had a most congenial sphere, and there he remained three years—the longest period allowed by the Conference; that was the commencement of a continuous series of twelve successive three-year appointments. His residence at Wakefield began soon after the first formation of a District Missionary Society at Leeds, and he was in the midst of the holy excitement awakened by that movement. Into all the activities of it he entered with heart and soul; and his associates were men who inspired courage, zeal, and perseverance. Jabez Bunting was at Leeds, Richard Watson at Hull, and Robert Newton at Wakefield; they together soon compassed most of the West Riding of Yorkshire for the formation of missionary organisations, and with three such able advocates, it was no wonder the cause prospered in that locality. Robert Newton, more than any other man, had the power of communicating to the multitude the sentiments and purposes of his own large and generous heart. In 1816 (5th March), he attended the happy dying of his beloved father, and afterwards published a short memoir of him—the only book he ever wrote. At the Conference of that year, he preached again before the Conference, held in London.

So great was the popularity of Mr. Newton at that time, and ever afterwards, that he was called to preach special sermons in all parts of the Kingdom; he was looked upon as a kind of official representative of the Connexion, and his engagements with many circuits to preach their anniversary sermons were not occasional, but annual; he consented to visit certain circuits once every year. When, in 1829, he had preached on behalf of the trust funds at Derby twenty successive years, the trustees presented him with a silver salver, with an appropriate inscription; he preached annually in Derby from 1809 to 1853. To facilitate his journeys by coach, the Conference appointed him to places which were great centres of commerce, in which coaches were numerous. Hence he spent six years in Salford, six in Leeds, and twenty years between Liverpool and Manchester, with three years at Stockport. The incidents arising out of his constant travel were numerous, and often amusing—even ludicrous, and would form, if collected, a perfect romance of travel during the first half of the nineteenth century; but in these pages they can form no part. In 1833, the demands made upon Mr. Newton for special services, in all parts of the land, led to the Conference giving him a young preacher to reside in his family, to take his week-night appointments, visit the sick, and do the pastoral work of the circuit; but Mr. Newton refused those applications which would have kept him from his regular circuit appointments on Sunday. His first young-man assistant was the Rev. John Bedford, who became a President of the Conference. These assistants were continued to him about twenty years.

As an example of the influence of the preaching of Mr. Newton, in 1820 he spoke to a large audience in North Shields. In the congregation was an intelligent young man, who was then making arrangements to enter into business, and settle for life. The crowd was great; the young man had to stand; the text was, "He that goeth forth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The description given of the sorrowful sower and the joyful reaper, as a Christian Missionary, dispelled all ideas of business from his mind, and that night was the turning point in his life; he resolved to be a missionary, and soon afterwards became one of the most useful Methodist missionaries in the West Indies; and in 1856, that young man, in the person of Robert Young, became President of the Conference. Robert Newton had an appointment to preach in Southwark Chapel, London, on the day he died; the writer of this went to hear him, but found in the pulpit, in his place, the Rev. Robert Young. So God ordains.

At the Conference of 1821, Mr. Newton was chosen Secretary of the Conference, an office which he filled eighteen times afterwards, and always with credit to himself and advantage to the Connexion. His noble voice and calm self-possession gave him just the facilities required for that important position, which no other preacher ever occupied so frequently. In 1822, he commenced his visits to the Irish Conference. He won for himself many warm hearts in Ireland; and so greatly were his visits appreciated in that country, that he attended at least twenty-three Irish Conferences. In 1823, Mr. Newton paid his first visit to Cornwall, and had a sort of holy triumph in advocating the missionary cause amongst those warm-hearted and zealous, loving Methodists. At the Conference of 1823, he changed his residence from Manchester to Salford. In 1824, he was chosen President of the Conference, and no man in Methodism had more honestly earned the distinction thus conferred upon him. On three subsequent occasions—in 1832, in 1840, and in 1848—he was re-elected to the Presidency, he and Dr. Bunting being the only Methodist preachers who occupied that position four times—an honour never likely to be repeated, as re-elections to that office even a second time are not desirable, when there are so many preachers qualified to fill the office, who are looking forward to do so.

Several times during his public ministry, Robert Newton was suddenly seized with a dangerous and utterly prostrating bilious sickness, which in a few hours brought him so near to the grave, that prayers were made for him in many parts of the Methodist Connexion, and it is scarcely open to doubt, that at least on two or three occasions his life was spared in answer to prayer.

In 1840, Mr. Newton was appointed by the Conference the English Representative to the General Conference in America. In 1836, the American Representative to the English Conference was the Rev. Wilbur Fisk, D.D., President of the Wesleyan University at Middletown; he witnessed the great esteem Mr. Newton was held in by his brethren, and that partly determined the selection of Mr. Newton to go to America. He had on a previous occasion been urged to go to America, but his family affairs determined against his visit that year. In 1840, no objection was made, and he went in company with his friend Joseph Souter, Esq. of Castle Donington. He landed in New York on Sunday at noon, and preached in that city in the evening to an immense crowd—so great that a ladder had to be used for one to enter the church. Next day he attended a missionary meeting, and the whole audience rose to welcome him on his name being announced; he spoke for two hours, and for the first time at an American church, the people could not refrain from clapping their hands. He had not been long in New York, before an offer was made for him to settle in that city; but he could not entertain it. He went to the Conference, and was appointed to preach at eleven in the morning; but at nine the church and street were full of people, and he began the service at ten. He preached in the open air, at five, to thousands who could not hear him in the morning. He afterwards preached before the Conference, and such a scene of weeping and rejoicing had never been witnessed before. He preached also in the Great Hall at Washington, before the House of Representatives, and was introduced to the President and Vice-president. He preached also to a congregation of coloured people, and their excitement was marvellous. The bishops, as a mark of their grateful affection, contributed sufficient money to constitute Mr. Newton and his two sons members of their Missionary Society for life. His sermons and speeches were all triumphs of natural oratory, inspirations; and the final leave-taking was like the departure of an apostle. The singing of the hymn, "And let our bodies part," by a host of friends on board the steamer, was an occasion never to be forgotten. Mr. Newton's third election to the Presidency followed immediately after his return from America. The Wesleyan University of Middletown shortly afterwards sent Mr. Newton the honorary degree of D.D., which never sat comfortably on him, and to the end of his life he was known all over England as plain Robert Newton.

In 1842, Bishop Soule and the Rev. Thomas B. Sargent represented American Methodism at the English Conference; they were the last representatives before the American Methodists divided. In May, 1844, as usual, Dr. Newton had to make the Collection Speech at Exeter Hall; and the same month he had to preach in Surrey Chapel, the Annual Missionary Sermon before the London Missionary Society. Shortly afterwards, he preached at Pocklington, where he began his ministry in 1799, and where one John Hart prevented him returning home, fearing he had not the qualifications for a preacher. Dr. Newton asked if John Hart were alive, when a voice in the pulpit behind him said, "I is here, sir." The greeting was happy and hearty.

In 1850, when he had completed seventy years, he felt regret that he was not able to walk and travel as usual. He said, that Dr. Adam Clarke had once said, that as a preacher, he would walk any man in the Connexion, excepting Robert Newton; now the scene was changed —the spirit was willing, but the flesh was weak. In 1851, Dr. Bunting's health failed, and the laymen of Methodism got up a United Testimonial, which reached the sum of £8000, which was funded, and £200 per annum guaranteed for life to each of the venerable doctors, as an acknowledgment of the indebtedness of the Connexion to them for their long and valuable services.

Seeing his itinerant labours were practically ended, Dr. Newton went to reside at Southport, where he spent his few remaining days. He attended the Conference at Sheffield in 1852, and lodged with Miss Jones, who, on two occasions, invited James Montgomery and John Holland, the Sheffield poets, to dine with Dr. Newton. All three enjoyed the meetings; all were aged Christians, and men of high culture. Dr. Newton preached his last sermon in City Road Chapel, London, on 1st May, 1853. He was appointed to preach in London just one year afterwards; but on that day his spirit went to heaven, and the Rev. Robert Young preached for him. His last missionary speech in Exeter Hall was on 2nd May, 1853, during which he took a survey of his early life, and wondered why such honours were conferred upon him. He closed with the words, "A Wesleyan minister I am, and by the grace of God such will I live and die." His work was done; he attended the Conference of 1853; he was feebleness and gentleness. He removed to Easingwold on 11th April, 1854, and gradually sank, passing peacefully as an infant sleeps, into the paradise of God, on Sunday, 30th April, 1854, aged seventy-three years. He was interred at Easingwold: and a bust was erected to his memory in City Road Chapel, London, with a suitable inscription underneath.

Thomas Jackson, S.T.P.

[*Born*, 1783 : *Entered the Ministry*, 1804 : *Died*, 1873.]

PURITAN literature furnishes a rich mine of serious thought to any one having a disposition to study what is solid and strong. In this age there are but few persons whose minds have any tendency that way, but occasionally a grave student is found who can revel in the theology of the seventeenth century, and in which instruction, fascination, and delight are found. Persons of very limited education in youth, who have a natural love of reading, and whose minds take a theological turn, when they once get interested in Puritan times, soon become deeply interested in both the lives and writings of the Puritans. Such an one was the subject of the present sketch. Himself one of several sons of a sturdy English farm-servant,—who had but the most limited measure of education, and that commenced on the original hornbook,—when he had learned to read, and could get a book, he read it with diligence and care.

Thomas Jackson was one of three brothers (the others being Samuel and Robert), born at the small village of Sancton, two miles from Market Weighton, in the East Riding of Yorkshire, on 12th December, 1783,—the entire population not exceeding five hundred. About the time of his birth, the first Methodist preacher visited the village, and preached to as many as could crowd into a cottage. There was a church there, but it was seldom opened, and frequently for prayers only, not for preaching. Hence the preaching of the Methodists was most acceptable, where the monotony of farm life furnished no variety for the mind. Thomas Jackson spent his early days in minding cattle on the moors; the trees, and grass, the cattle, and the setting sun, being his only objects of study. Three years he spent as a farm-labourer; but at fifteen he was apprenticed to a carpenter, and went to reside at Market Weighton. There, on 15th July, 1801, Thomas heard a sermon preached by a female, Mary Barritt, and under that sermon he was convinced of sin, and prayed earnestly for pardon; on the evening following he realised a conscious sense of sins forgiven, and had the witness of the Spirit that he was an adopted child of God. More than half-a-century afterwards, Mr. Jackson and the writer of these lines were in company, when the then venerable man said, that for sixty-two years he had never lost the sense of the witness of the Spirit of God to his being a child of God. For nearly seventy years he retained that happy experience, which was to him as clearly a reality as the light of the sun. Fourteen days after the conversion of Thomas, his brother Samuel entered into the same spiritual enjoyment. Then began a very happy era in their father's family. Domestic worship was established, other members of the family were soon afterwards converted, and Thomas began promptly to increase his store of knowledge, hoping thereby to become more useful. Murray's Grammar he studied diligently, and under the fostering guidance of the Rev. Joseph Pescod, after exercising his gifts at prayer-meetings, he took a text, and preached his first sermon in a thatched cottage on Barmby Moor, near Pocklington. The same day he preached in another village a few miles distant, and thus began his career as a preacher of the Gospel, which was continued nearly seventy years.

Whilst Thomas Jackson was yet an apprentice to a carpenter, the Methodist Conference was held in August, 1804, at which the Rev. Joseph Sutcliffe named a young man he had heard speak in love-feasts, and thought he would do for the itinerancy, recommending that Mr. Pescod should report respecting him. The result was, that Thomas Jackson, without being asked a single question on the business, was appointed to the Spilsby circuit, under Samuel Potts and John Lees. An elder brother lent Thomas money to purchase his freedom from service to his master; and he left father, mother, and friends, rode to the river which divides Yorkshire from Lincolnshire; then he had his first voyage by water, and though very short not without peril. His uncle, Thomas Marshall, accompanied him thus far; there they parted, and, hiring a horse, he had to pilot himself to Spilsby, where he had a cordial welcome on Saturday night. Next day, he heard the saintly Dr. Coke preach in that place, and again in the afternoon; going on with the Doctor in the evening to Raithby Hall, the residence of Robert Carr Brackenbury, Esq. The sight of the worthy squire's library set on fire the soul of Thomas Jackson; such a collection of books he had never seen before, containing the works of England's greatest divines—Episcopal, Puritan, and Nonconformist. To that library he had free access frequently for a whole year, and that gave to young Jackson the impression of the kind of library to form for himself. He did form such a library, and the writer of this notice was privileged, forty years afterwards, when visiting Mr. Jackson at Richmond College, to examine his library, which was rich in the great divines—Episcopal, Puritan, and Nonconformist. It is gratifying to record that a wealthy Methodist layman purchased that library entire, when no longer required by Mr. Jackson, and it was presented by him to one of the Methodist Theological Colleges, to be preserved in memory of him by whom it was collected, and of the donor. Standing up in the pulpit in another county, the young preacher found he had to unlearn his broad Yorkshire dialect, which his respectable hearers did not well understand. Seeing he was trying to improve himself in his speech, the kindness of the people bore with his imperfect education. His journeys in the Lincolnshire fens, in his first year's experience, were on roads as bad as could be,—in winter impassable excepting on horseback, and there being no hedges, or walls, or trees, but only ditches to divide the farms and the roads, nothing could be more cheerless; but putting his advantages against the trials, it was a year of profit to him.

At the Conference of 1805, he was stationed at Horncastle, where he began to feel a craving for books. Just then, a young clergyman had to sell his library to pay his debts, and Thomas Jackson purchased, amongst other works, a Greek Grammar and New Testament, and Dr. George Campbell's "Dissertations on the Gospels." These he studied diligently; but having a journey on horseback every day, and preaching every night, he had occupation for twelve or fourteen hours daily while his health was preserved to him. He was so successful in his work as a preacher, that one in the circuit gave it as his opinion, that their young minister would one day be President of the Conference. The prediction came true, and that too in the year when Methodism was having its Centenary commemoration. In 1806, Mr. Jackson was re-appointed to Horncastle, under the Rev. Samuel Kittle, who took great pains in directing the studies of the young minister, and whose little daughter, often nursed by Mr. Jackson, became the beloved wife of Mr. John Corderoy, sen., of Lambeth. Before leaving Horncastle, he secured the affections of Ann Hollingshead, who, two years afterwards, became Mrs. Jackson, and subsequently the mother of the Rev. Thomas Jackson, rector of Stoke Newington, and one of the prebends of St. Paul's Cathedral. In 1807, Mr. Jackson was removed to the Lincoln circuit, which comprehended a wide district. His superintendent was Francis Wrigley. Early in 1808, on a cold day, accompanied by a friend, the young preacher visited the village of Saxilby, seven miles from Lincoln, and there, in the open air, preached the first Methodist sermon in the place. The result was, a Methodist society was formed there, then a chapel built, and the cause continues to this day. In another village, one of Mr. Jackson's hearers was a half-witted man, regular in his attendance at the worship, who had no notion of a tune, but who raised his voice above all others when they sung, producing strange discord. Remonstrating with the man one evening after service, and desiring he would not attempt to sing, he looked sternly at the preacher and said: "What right have you to require me to be silent, when the Bible says, 'Let everything that hath breath praise the Lord'?" The rebuke was unexpected; Mr. Jackson never again interfered with persons who tried to do their best. It is worthy of note, that Mr. Jackson himself had no musical qualification; and with the experience of nearly seventy years as a preacher, he never could learn more than one tune, and in class and prayer-meetings, when no one was present to start the tunes, Mr. Jackson was shut up to the solitary tune called "Job."

After four years' probation, at the Bristol Conference of 1808, Mr.

Jackson was received into full connexion; thereby he was privileged to administer the Sacraments and perform all pastoral duties. His visit to the city of Bristol brought him acquainted with quite a new class of persons, manners, and customs. He was especially delighted with the generosity of the brothers Shum of Bath, who discharged his bill at the inn, and entertained him at their house, although before they were strangers. At that Conference he met, and heard preach, Messrs. Bradburn, Benson, and Adam Clarke. He heard Mr. Bradburn three times, and never saw congregations more deeply moved. At the Conference he was located at Leeds. In travelling to that place through the cultivated counties, he was surprised at the high state of culture the lands, hedges, and gardens were under. Joseph Taylor was his superintendent, who had been the personal friend of Wesley and Fletcher; and from his conversation he learned much respecting early Methodism, which delighted him exceedingly. He also formed friendships in Leeds with Thomas Stanley, Charles Atmore, John Reynolds, and Joseph Sutcliffe, also "Sammy Hick" and "Billy Dawson." In November, 1809, he was married in Horncastle Church to Miss Ann Hollingshead. His two years' residence in Leeds intensified his love of Methodism, and extended his knowledge of men and books.

In 1810, by express desire of a Mr. Crane, brother of Mrs. Atmore, he was stationed at Preston, Lancashire. There he came in contact with Roman Catholics, had to take his part in resisting Lord Sidmouth's Bill, and was somewhat disconcerted by the controversy which arose out of the erection of an organ in Brunswick Chapel, Liverpool. During his two years' residence at Preston, his son Thomas was born, who still survives as the rector of Stoke Newington. Thomas Jackson, the Methodist preacher, lived long enough to sit for his portrait as one of four Thomas Jacksons—himself, his son, grandson, and great-grandson. At the Conference of 1812, Mr. Jackson was stationed at Sowerby Bridge, which that year was made the head of a new circuit taken out of the Halifiax circuit, and Mr. Jackson had to organise and superintend all its arrangements. He remained there two years, and during the second year he took part in the organisation of the Wesleyan Missionary Society in Leeds, 6th October, 1813, when he became acquainted with the talented and pious Richard Watson, who with William Hill had just before been received back into the Methodist Connexion. During the anxious work of the two years spent at Sowerby Bridge, he carefully read seventy volumes of books, most of which he bought out of his self-denying savings.

Still remaining in the same localty, in 1814 he was appointed under the Rev. Robert Newton to the Wakefield circuit, in which there arose a controversy on the Five Points—Calvinistic Decrees—originated by the Rev. J. Cockin of Holmfirth. Mr. Jackson defended Methodism by his pen. Four pamphlets were printed on each side, but Mr. Jackson's opponent at length retired from the contest: the Methodist was triumphant. That was the first occasion on which he tried the use of his pen. The result was seen years afterwards. When he was called by the Conference, in 1824, to devote all his time to literature, he developed powers of great perseverance, and they were attended with considerable success. No man in Methodism has left behind him a more copious record of literary work than Thomas Jackson. His pen, after being once called into use, was kept silent for ten years; but after it was again started, it was kept in constant use for more than half-a-century, and forty separate publications are entered to his name in Dr. Osborn's "Wesleyan Bibliography." At Wakefield he wrote an ingenious preface to a collection of hymns then published; this was reprinted in the *Wesleyan Magazine* for 1868. He read sixty volumes of theology, largely Puritan, during his first year at Wakefield; he made acquaintance with John Goodwin's life and writings, and in 1822 published a large volume, " Life and Opinions of John Goodwin, A.M."

Mr. Jackson had now spent six years in Yorkshire circuits, and the Conference of 1816 appointed him to the Sheffield circuit, a large and important one. The principal chapel in that town, Carver Street, was opened on the first year of Mr. Jackson's itinerancy, on one of the best sites in the town. A Quaker, passing the place during the progress of the erection, observed that the Methodists were erecting another " converting furnace "—an expression which had a special significancy in that town, as that term was used for the furnaces in which iron was converted into steel. Mr. Jackson thought the term very appropriate, and constantly aimed at bringing souls to Jesus during his location there. At the Conference of 1817, held in Carver Street Chapel, the " Converting Furnace," Mr. Jackson was chosen Assistant-secretary, in the place of the Rev. Edward Hare, who was ill. The Rev Jabez Bunting suggested Mr. Jackson's election, owing to the pamphlets he had published in reply to the Rev. J. Cockin. The duties thus imposed were performed, but as they consumed a full month of his time in the year, he reluctantly accepted the office, performed the duties efficiently, and was re-elected for several successive years; each year became a stepping-stone to office in the Connexion of still greater importance and responsibility. He had secured the attention of those who directed the affairs of the Connexion, and thereby had secured steady and certain promotion. Office he did not seek or desire; but when officially called to it, he yielded obedience, and did his best in performing the duties. In 1818, a great revival broke out in Sancton, Mr. Jackson's native village, when his youngest brother Robert was converted, and soon afterwards became a preacher. He was an itinerant Methodist preacher fifty-eight years, and died in 1881.

The Conference of 1818 removed Mr. Jackson to Manchester, which was the last appointment he received, as an itinerant preacher, out of the metropolis. The Rev. John Stephens was his superintendent, and John S. Pipe and Wm. M'Kitrick colleagues. His stay in Manchester was marked by riotous and disorderly proceedings of a political character. Commerce was stagnant, and discontent prevailed all around. To make matters worse, Mr. Stephens, the superintendent preacher, became so nervous, that often others had to perform his duties, and a considerable share fell to Mr. Jackson. In the midst of those troubles, the work of God prospered; and partly as the result of the generosity of Mr. Samuel Stocks, and other liberal Methodists, the Grosvenor Street Methodist Chapel was erected at that time. Mr. Stocks and Mr. Jackson spent their days together in soliciting subscriptions for that edifice. They then formed a friendship which lasted till death, and in 1850, Mr. Jackson preached a funeral sermon on occasion of the death of his friend. Mr. Jackson was appointed a third year for Manchester, the only circuit in which he had been so circumstanced; but he was not allowed to complete his third year in the provinces. Early in the year 1821, the Rev. Joseph Benson, the Connexional Editor, had died, and his place had to be filled at once. The Rev. Jabez Bunting had undertaken the office in the emergency; but being President of the Conference that year, he sent at once for Mr. Jackson to come to London, to assist him in the literary work, whilst he, the President, gave attention to duties in various parts of the Connexion.

Mr. and Mrs. Jackson, with their son and daughter, arrived in London, in April, 1821; and as it proved, from the metropolis they were not again to remove. Introduced to the leading friends of Methodism in the first London circuit, by the President of the Conference himself, the family made rapid progress in becoming acquainted with all that was attractive and interesting. Mr. Jackson's son and daughter were taken by experienced London Methodists, to all the places of entertainment proper for them to visit, whilst Mr. Jackson himself had almost to bury himself in literary pursuits. The change was to him as great as could well have been conceived. Now his love of books was gratified to satiety; he had to read original manuscripts for the *Methodist Magazine*, and the *Youth's Instructor*, and to read all the books which passed through the press, belonging to the Methodism Book-room. Day by day visiting the Book-room, Mr. Jackson was intensely interested in Mr. Wesley's chapel, the house in which he lived and died, the graves of the venerable men interred in the cemetery around the chapel; indeed there was no spot in England which presented to his mind so much of interest as that to which he was called. Nor was he less interested in occasional visits to the Bunhill Cemetery, just opposite that of Mr. Wesley's in the City Road, where he read the inscriptions at the graves of so many of the Puritan and Nonconformist authors he had long been diligently studying. He was transferred, so unexpectedly, to a kind of heaven upon earth to him. At the Conference following, 1821, he was, with his colleagues, specially thanked for their firmness, prudence and loyalty, in managing the affairs of the Manchester circuit, during the stirring events of the previous year.

Life in London is a form of expression which has various meanings, depending chiefly on the persons who use the term. To Mr. Jackson, life in London meant hard work, and the highest and purest mental, social, spiritual, and intellectual enjoyment. At the Conference of 1821, he was appointed to reside in the metropolis, to be ready at hand to render whatever literary help was required. The London circuit as Mr. Jackson entered it has been divided into twenty circuits. Of the three years he spent then in a London circuit, he records that they were the happiest years in his life. His colleagues in the ministry were eminently faithful and godly men. He was in constant intercourse with the Book-steward, who was monthly receiving letters from all parts of the Connexion, by which he was supplied with information of the progress of the work of God through the land. He was a member of the Missionary Committee, from which source he learned the state of religion in foreign departments. As far as personal comfort was concerned, the lines had fallen to him in pleasant places; he had only to work, co-operate, obey instructions, and be happy: and so he was.

Amongst the numerous friends and acquaintances Mr. Jackson made on coming to London, he had special pleasure in visiting an intelligent and pious Methodist bookseller, Mr. William Baynes, of Paternoster Row, with whom he cultivated an acquaintance whilst he lived, and through whom he obtained many choice works he much desired to possess. He described him not only as a friend, but as a "generous bookseller," at whose table he often sat down to dinner or tea, after spending long hours in examining old books on the shelves of that immense book-store. Good old William Baynes supplied, for fifty years, books to most of the Methodist preachers in England, and was the great friend of Dr. Adam Clarke, Dr. Coke, and Mr. Benson. Having rendered important service to the Rev. Jabez Bunting during the three years he was the responsible Connexional Editor, at the Conference of 1824, on Mr. Bunting's recommendation, Mr. Jackson was appointed Editor, although he had strong objections, knowing the difficulty of satisfying so many and such varied tastes as were known to exist in Methodist families. His objections were overruled, and having the promised assistance of the Rev. Richard Watson, and Mr. James Nichols, the learned Methodist printer, he undertook the responsibility. During the long period of nineteen years he held that important office, and the Connexion was never more honestly and faithfully served. His health had considerably failed, so that he was relieved from being Assistant-secretary to the Conference, and the same year, he was elected into the Legal Hundred of Methodist preachers. Mr. Watson did render assistance by writing; Mr. Bunting promised to do so; but after he ceased to be Editor, Mr. Jackson said he rendered no aid whatever, only by verbal advice, although he had joined Mr. Watson in a written pledge to help. Mr. Jackson was equal to the work, and that Mr. Bunting well knew.

In the year 1825, the Rev. Walter Griffith died in London, and was buried in Mr. Wesley's grave. When opened, it was found that Mr. Wesley's coffin was decayed, and had left the lead exposed, and was crushed and broken by another coffin being upon it. Mr. Jackson witnessed the taking up of Mr. Wesley's coffin, and the keeping of his body in the vestry till a new stone sarcophagus was made, and a new oak outer coffin provided; it is said that a few special official friends were permitted to look on Mr. Wesley's face before he was re-interred, one of whom was Mr. Jackson. At that time, one of the first editorial duties Mr. Jackson undertook, was to prepare and publish an exact reprint of Mr. Wesley's sermons in the order of their first issue, with unaltered text. The great care and accuracy of the Editor secured him the special thanks of the next Conference, and he was thereby encouraged to prepare a thoroughly correct edition of all Mr. Wesley's works in fourteen volumes; it was a work of much labour, and was done so well and wisely, that it was adopted by the Conference as the authorised edition of the works of the founder of Methodism, and is still on sale in demy octavo, as well as in a small and cheap form. Between the years 1829-31, Mr. Jackson, aided by Mr. Watson and Mr. Bunting, prepared an entirely revised and corrected edition (as many errors had crept in) of the Methodist Hymn-book, to which was added a supplement, and a fancy portrait, but not a likeness, of John Wesley, as frontispiece. The picture was partly designed by the then newly-elected Book-steward, to give a copyright to the authorised Hymn-book. About that time Mr. Jackson became acquainted with the descendants of the Rev. Charles Wesley—namely, Mr. Charles, Mr. Samuel, and Miss Sarah Wesley, and from them he obtained a portion of the unpublished manuscripts of the Rev. Charles Wesley. Mr. Jackson attended the funerals of Mr. Charles Wesley in 1834, and Mr. Samuel Wesley in 1837. The next work undertaken by Mr. Jackson, was to prepare a corrected edition of Mr. Wesley's "Notes on the New Testament."

Official service in Methodism was then limited to six years. Mr. Jackson having served that time with much satisfaction, the rule of the Conference was modified so as to allow of an extention of the term for a further six years, if the interests of the body can thereby be promoted. That alteration secured Mr. Jackson's re-appointment, but a little time afterwards, he incurred Mr. Bunting's severe displeasure by an article he wrote on education in Ireland, in the *Wesleyan Magazine.* Thinking he no longer had the confidence of the Book-committee, he sent his resignation to the Conference of 1832, and after a lengthy consideration, the Conference passed a resolution of thanks to him for his services, and requested his continuance in the office. Their request was to him law. At the Conference of 1834, his conduct as Editor was again assailed ; and after a long and able statement in Conference, he was defended, and desired to publish his defence, which he did in a work of fifty-four pages—" The Church and the Methodists." At the same time, Mr. Jackson had to defend Methodism, in the *Wesleyan Magazine,* against fierce attacks made upon it by the *Christian Observer,* the *Christian Guardian,* the *British Magazine,* and *British Critic.* The signature of the Editor in the Magazine was " Didymus." He had also to defend Methodism against able writers in the *Congregational Magazine.* Mr. Jackson took an active and important part in the establishment of the new Theological Institution for Methodism, and in the trial and expulsion of Dr. Warren from the Connexion.

In 1836, a second re-appointment as editor was proposed ; but finding, after twelve years' service, that the work was more than one man could really accomplish, the Conference appointed the Rev. George Cubitt as Assistant-editor. The Conference having purchased the copyright of Mr. Watson's works, Mr. Jackson prepared them for the press, and wrote an able and interesting "Life of Mr. Watson" as the first volume. He also prepared and passed through the press, " Lives of the Early Methodist Preachers," a " Library of Christian Biography," and several pamphlets in defence of Methodism. In 1838 he was surprised when elected President of the Conference, and had to spend most of the year in attending meetings all over the land, in connection with the Centenary celebration of Methodism; he was also president at the great meeting held in Manchester, on 7th November, to inaugurate that movement, which is perpetuated in Mr. Agnew's large picture of the Centenary Meeting, in which Mr. Jackson is one of the most central figures. He also wrote the "Centenary Volume."

The Centenary services in connection with Methodism were occasions of much instruction, information, and enjoyment. Mr. Jackson's sermon before the Conference was at once requested to be printed; but as it was printed before delivery, and ready for sale, it had a wide and rapid distribution, and soon reached a seventh edition. Of the various results of the celebration, and the funds collected, it is not possible here to speak. A Mission House was purchased and furnished in the city of London, a Theological College was erected at Richmond, and the New Auxiliary Fund was established for the support of superannuated ministers and their widows, out of the proceeds.

In 1841, Mr. Jackson wrote and published, in two ample volumes, a most interesting "Life of the Rev. Charles Wesley," largely made up of his Journals. These also were issued in two volumes by Mr. Jackson in 1849. In 1839, he published a volume of "Expository Discourses," in 460 pages. He wrote about that time a famous letter to Dr. Pusey, against his attempts to draw the Methodists to the Church. In 1841, it was determined to place Mr. Jackson at the head of the New Theological College at Richmond, as tutor. To that important and very responsible office the Conference appointed him in 1843, and in that office he remained for nineteen years, till he felt the weight of years obliged him, in 1861, to retire from the active duties of the ministry. Nineteen years he faithfully served the Connexion as Editor, and during that period it would be impossible to give any adequate idea of the good work done by his pen alone. Nineteen years he was the theological tutor of the young men prepared and trained at Richmond for the ministry of Methodism ; and who shall estimate the value and importance of his teaching and training on so many pious and susceptible minds ? He did, indeed, serve his generation faithfully, and he was beloved by the young men as a father. The writer was once walking, in conversation with Mr. Jackson, in the College grounds, when a new student arrived, and he witnessed the pleasant welcome he received ; and the good tutor afterwards remarked how important it was to try to give the young men, on their arrival, a feeling that they were at home, seeing how much some of them would miss the company of their mothers and sisters.

The Conference of 1849 was one of the most memorable in Methodist history. For the second time Mr. Jackson was chosen President, and part of its proceedings was to nominally examine the Revs. James Everett, Samuel Dunn, and William Griffith, previous to their expulsion. Mr. Jackson was the mouthpiece of the Conference, and had to pronounce their exclusion from Methodism; although all the newspapers in London, excepting one, pronounced the act unjust and unrighteous. *The Times* declared that the act was contrary to English justice. It was a costly experiment, for it resulted in the loss of over one hundred thousand members and over £100,000. Such an unwise act will never be repeated. The Rev. Dr. Jobson some time afterwards offered to have Mr. Dunn again restored to their ministry; but he declined the offer, as he then belonged to the ministry of the New York East Conference in America. Mr. Dunn himself gave me this information. Mr. Jackson used his pen freely in trying to defend the action of the Conference, but a large number of preachers were of a different opinion. It was twenty-one years before the membership of Methodism reached the point at which it stood in 1849, when those three ministers were put out. Mr. Jackson's second year of the Presidency was a very different one from the first; in the first, the extreme of joy, pleasure, and prosperity; in the second, the extreme of sorrow, disquietude, and losses.

In 1854, the Connexion suffered a great loss by the death of Robert Newton, D.D. Mr. Jackson preached and published a funeral sermon on the occasion. Again, in 1858, Mr. Jackson preached and published a funeral sermon on the death of Dr. Bunting; the latter was preached in London, Manchester, and Leeds. Mr. Jackson greatly felt the death of his venerable friend, the Rev. Joseph Sutcliffe, A.M., in 1856, who was for over seventy years connected with the Methodist ministry. When he was ninety he was able to preach, and corresponded with Mr. Jackson, and with the writer of this record. Mr. Jackson's father died in 1839, aged eighty-three, and his mother died in 1844, aged eighty-six. In 1861, Mr. Jackson became a supernumerary, and came to London to reside with his daughter, Mrs. Marziels.

He could not be idle, even at the age of nearly fourscore; so, in 1862, he published a "Treatise on the Providence of God." He had then been fifty-seven years in full ministerial service. On visiting Manchester, a public breakfast was given in honour of the venerable divine, and an appropriate and lengthy address presented to him by way of recognising his long and valuable services to Methodism. Shortly afterwards he was admonished of his own approaching end, by the deaths of his friends, James Nicolls, the Rev. John Mason, Rev. John Scott, and the Rev. Dr. Hannah.

When, in 1863, Mr. Jackson had completed eighty years, the Methodist ministers in London gave him a congratulatory luncheon at the Centenary Hall. It was a happy meeting. Another mark of respect shown to him was, that the old students at Richmond paid for the painting of his portrait, which now hangs in the College dining-hall. In 1867, he paid a visit to his birthplace, and to many places familiar to his early days. He preached occasionally as he had strength, for several years, although so aged, and had great pleasure in attending the annual gathering of the Methodist Preachers' children and grandchildren held at the Centenary Hall, where he was called "Father Jackson." He was able to attend the Conference in London in 1872, in his eighty-ninth year, when he walked, and talked, and lodged with William Tranter, who was in his ninety-fourth year. They were called the "two boys" of the Conference, and were entertained by Mr. F. Ingoldby, Finsbury Square. His old age was eminently beautiful —always calm, cheerful, loving, generous. Death to him had no terrors. In great peace his spirit passed from earth to heaven, 10th March, 1873. His portrait appeared three times in the *Methodist Magazine.* He was one of the most able defenders of Methodism, with his pen especially, which the Connexion has ever had in the ministry.

A marble monument, with a lengthy eulogistic inscription, has been erected to his memory within City Road Chapel, London.

John Scott.

[*Born*, 1792: *Entered the Ministry*, 1811: *Died*, 1868.]

OPPORTUNITIES neglected are seldom repeated. Many a youth has been so unfavourably circumstanced, that when an occasion of advancement has offered, he has not had the facilities requisite for accepting the offer. Few of the persons who knew the subject of this sketch, when as a boy, and even as a young man, working on the farm and following the plough, could have believed that he would have been a preacher of the Gospel, a President of the Conference, and the principal of a large and important institution, in which nine hundred young men under his care became teachers of elementary schools. Such, however, is the fact.

John Scott was born of pious parents, at the village of Copmanthorpe, near York, and had the advantage of both a godly training and a godly example. He began his earthly pilgrimage on 16th November, 1792, and from early life was accustomed to meet with and attend the ministry of the Methodist preachers who travelled at York. He was surrounded by more happy influences than fell to the lot of many lads at that time, and they were not lost upon him; but he was not free from the sins and follies of the age. Associating often with able ministers who saw the promise of his youth, he was encouraged in the efforts he made to try and do good, and be useful to others. He was converted in early life, at the age of eleven years, at a meeting held in his father's barn. He joined the Methodist Society, and afterwards became an acceptable local preacher when he was only about eighteen. The superintendent of the circuit, James Macdonald, with the approval of his colleague, Edward W. Miller, thought him likely to be useful as an itinerant preacher, and recommended him to the York district meeting in May, 1811, and thence his name was sent to the Conference, by whom he was received as a minister on trial in August, and appointed the third of three preachers in the Winterton circuit—an agricultural district in Lincolnshire, which was only a short time the head of a circuit, having only a population of some 1500 souls. The locality and people were adapted to the inexperience of a farmer's son, then only in his nineteenth year, who had been favoured with very few educational advantages.

At the Conference of 1812, the small Yorkshire town of Patrington, with 1600 inhabitants, was made the head of a new circuit, and the first ministers appointed thereto were J. Hollingworth and John Scott. The circuit was favourable for the cultivation of his mind, and the study of such books as he could obtain. In 1814 he was removed to Hull, the fourth and junior preacher in that famous Methodist centre, where Richard Watson was then the third preacher. There his experience was greatly extended; and his frequent intercourse with such a mind as that of Mr. Watson, who was much his senior in years and ministerial experience, tended greatly to increase his own knowledge. At that time the missionary cause was taking deep hold of the minds and hearts of the people. Mr. Scott became an interested spectator and listener, but he little foresaw at that time (a young man of only twenty-two years) that he was afterwards destined to become the Clerical Treasurer of that great missionary organisation, and to hold that responsible office over thirty years. John Scott at Hull, for only one year, was a quiet learner of Christian duty and Christian service. In 1815 he was transferred to Brentford, near London, with John Knowles as his superintendent, and John Anderson as his junior colleague. Mr. Knowles is represented by his venerable son, Dr. John Knowles, of Tunbridge Wells, who has been fifty years in the itinerant ministry. Two years later, in 1817, Mr. Scott was appointed

Superintendent of the Windsor circuit; one of the two years of his stay there he had S. Robinson for his colleague. At the Conference of 1819 he was appointed to the Colchester circuit, under John Bicknell, who was one year his junior in the itinerancy; there they spent two years together, both about the same age, and full of zeal for the cause of God. The members of society increased from 330 to 350 during their stay there. Mr. Scott's services were so far appreciated, that in 1821 he was stationed in London with such colleagues as John Gaulter, Charles Atmore, Dr. Adam Clarke, and Dr. Samuel Warren. The facilities afforded to him for acquiring useful knowledge he appreciated, and he was privileged there to commence a series of three-year appointments, which he continued to have in ten successive circuits—a strong indication that if his ministry was not one of brilliance, or of oratory, it was yet so far acceptable and useful as to secure him from frequent removals. He married in December, 1822, the daughter of Henry Walker, Esq., of London.

In 1824, he was removed into Kent, and located at the city of Rochester, under two able superintendents—Richard Treffey and Jacob Stanley. He there made the acquaintance of a young man—a local preacher—not then twenty years of age, who in after years was destined to occupy a foremost place in Methodism, and to be associated with him in office as one of the Secretaries of the Wesleyan Missionary Society. The personal acquaintance then made with George Osborn was destined to be of long and permanent character, and when at the end of a long and useful life, death separated them, Dr. George Osborn read the burial service at the grave over the remains of his endeared friend, John Scott, over forty years after they first became acquainted. At the Conference of 1827, Mr. Scott was stationed in the Liverpool North circuit as the superintendent, with his former colleague, John Bicknell, as the second preacher, and John Kirk the third. Three years he honourably maintained the office, and conducted the affairs of the circuit with so much satisfaction, that in 1830 he was appointed to Manchester, under the Rev. Theophilus Lessey, and with good Robert Newstead as his colleague. Mr. Newstead had spent about eight years in Ceylon as a Methodist missionary, and his experience in that field of labour greatly intensified

Mr. Scott's knowledge and love of the missionary cause; it was a new and valuable experience to be frequently brought into personal communication with an earnest missionary. During his residence in Liverpool, Mr. Scott issued his first publication, "A Letter to Webster Morgan, Esq.," in 1829. From Manchester, in 1833, Mr. Scott was removed to the Bristol North circuit, where he was for three years the superintendent, having for his colleagues Thomas Osborne, Philip C. Turner, John Smith, W. B. Stephenson, and William Illingworth. At Bristol, Mr. Scott practically ended his itinerancy, for having given evidence of more than ordinary capacity as a financier, he was recommended by the Missionary Committee to a circuit in London, and for fifteen years he occupied London circuits as a preacher.

In these successive spheres of labour, as his responsibilities increased his mental powers developed; whatsoever he put his hand to he did with his might. He was an earnest and conscientious worker, and rightly estimated the importance of a thorough discharge of little duties. Wholeness and integrity characterised all his proceedings; hence it was that he was solicited to fill important offices of trust. In his hands the Schools' Fund for Preachers' Sons, and the Fund for the help of Supernumerary Preachers and their Widows, were so managed, that he showed himself a model Treasurer. He held the latter office from 1839 to 1852. His removal to London was to prepare the way for him to enter on a still higher office.

At the Conference held that year, Thomas Farmer, Esq. of Acton, and the Rev. John Scott, were appointed Joint-treasurers of the Wesleyan Missionary Society, and Mr. Scott continued to hold that office till his death. That office secured for him a permanent residence in the metropolis, though during half the period, he was located in five different circuits as a preacher, before he took office permanently. In 1842 Dr. Bunting nominated Mr. Scott for President of the Conference; but other preachers thought that Dr. Hannah had a prior claim to the office, and when the votes were counted they stood thus,—John Hannah, 129; John Scott, 118. For Secretary of the Conference the votes were,—Robert Newton, 124; John Scott, 123. Dr. Bunting was so grieved and annoyed that his nominee was refused at both elections, he forbade the publication of the numbers, either in the

Watchman, or any other paper, and they never were published to the public. The writer has obtained the figures from a private letter written by a preacher at the Conference to his own home. Dr. Bunting exercised for many years great power and authority, both in and out of the Conference; but it was not always supreme; his opinions and views were often and strongly opposed and resisted. In 1843, when Mr. Scott was elected to the Presidency of the Conference, he secured 150 votes. In 1833, Dr. Hannah and Mr. Scott were chosen members of the Legal Hundred of Methodism; in 1842 and 1843, they were successively Presidents of the Conference; and in like manner, in 1851 and 1852, they succeeded each other in their second Presidency. There were other parallel coincidences in their public career as Methodist ministers, which need not be here further alluded to. When on 28th July, 1852, Mr. Scott was re-elected President, he thus spoke to his brethren :—

> "My Beloved and Honoured Brethren,—In the course of years you have afforded me such repeated proof of your good opinion and kind regard, that I did not require further evidence to convince me that I have the honour to hold a place in your esteem; by the election of this morning, however, you have given me new proof of your affection and confidence, which I beg most gratefully to acknowledge. My knowledge of your wisdom and integrity assures me that you would not place any one in this honourable position, and entrust to him this responsible office, through mere personal regard, if you did not believe that the credit of the position would be maintained, and the duties of the office faithfully fulfilled. The knowledge of what you have a right to expect, creates in me great anxiety lest I should fail to meet your just expectation. I can assure the Conference that my failure in this respect will be unintentional. My principles remain unchanged; indeed, years of inquiry and observation have deepened and made stronger my conviction of the Scriptural soundness of the system of Wesleyan Methodism, both in its doctrines and discipline, so that any departure from it on my part, in word or act, you will kindly impute to mistake and not to intention. Indeed, if I could not assure you that my principles are those which this Conference holds, and has hitherto firmly maintained, and which it has put forth year by year in its final documents, and that I am prepared to maintain them, I would not accept the honour which you have this morning conferred upon me; but, with you, I am prepared to assist, and, if necessary, to contend for, those principles, in whatever position I may be placed. I think I may congratulate the Conference that the Wesleyan heart is yet sound, and that Wesleyan Methodism, by the blessing of God, is yet safe. This conviction must have been strengthened in the minds of all who have attentively observed the proceedings of the Committees prior to the Conference. The meetings were of one heart; not a question implying suspicion was put, not a jar in any one of the meetings was heard; but, on the contrary, we witnessed in the members of our Committees a lively interest in our Connexional affairs.

a willingness to look our Connexional difficulties in the face, and a readiness to meet and overcome them. The proceedings of the Committee appointed last year to consider the Memorials will be officially laid before the Conference, with the proposals to which the Committee agreed. The Conference will carefully consider those proposals, and, I trust, in tho spirit of a true conservatism, with a firm determination to preserve unchanged all the principles of Methodism. If in anything you think the Committee have gone too far, you will frankly tell us so; and I feel assured that, on such a matter, the junior brethren will be heard by the Conference with attention so long as all is addressed, as it will be, in meekness of wisdom. We know that Methodism has hitherto worked most beneficially to the interests of religion and mankind;—it is easier to surrender sound principles than to recall them,—to give up what is important than to recover it when it has passed away. In conclusion, I can assure the Conference most sincerely, that I did not covet to be placed a second time in this responsible office—I know too well its duties and its solicitude; but since the Conference has been pleased to confer upon me this high distinction, I will do all that I can faithfully to perform the duties of my office. Permit me earnestly to request you, my honoured brethren, to remember me in your prayers to Almighty God."

From an early period of his ministerial life, Mr. Scott directed his attention to the extreme importance of the primary education of the young. He looked at this matter as a patriot, a philanthropist, and a Christian, and felt that from each of those points of view it was difficult to overrate it. As early as 1840 he publicly called attention to the importance of action by the Methodist people in taking care of the training of the young. The public discussion of the subject all over the land, during the year of his first Presidency, helped to arouse the Methodists, and the important speeches of Mr. Scott, during that year, were not without their influence on the Government measures that were subsequently framed. In 1845, in company with the Rev. Thomas Vasey, he visited St. John's Training College, Battersea, then under the direction of the Rev. Thomas Jackson, son of the Wesleyan minister, that they might see the practical working of a Training College. The Principal that day entrusted to the writer of this record the duty and privilege of escorting Mr. Scott and his friend over the Institution. The questions asked indicated the deep interest Mr. Scott was taking in the subject. Methodism owes much to the action of Mr. Scott, and those who acted with him, in laying a broad and deep foundation on which to build a great and important Connexional Institution. Wesleyan Day Schools were then established, and from 1843, they increased so rapidly, that a General Education Committee was appointed by the Conference, with Mr. Scott as chairman; their activity and earnestness aroused the whole Connexion, and the result was the erection of a magnificent range of school and college buildings in Westminster, which were opened in 1852. At the Conference of 1854, it was reported that the cost of the building was paid for, and also most of the fittings and furniture, and the Rev. John Scott was appointed the first Principal; he continued to hold that distinguished position to the end of his life. In 1852 one of the tutorships of the Training College was offered to the present writer, supported by a request from Dr. Bunting and Mr. Scott; but holding then a responsible position as head-master of an old endowed school in Lambeth, the offer was respectfully declined.

Year by year, as the College anniversaries came round, Mr. Scott delivered inaugural addresses, which show a wonderful maturity of thought, and that he entered on his work after calm deliberation, and with a firm determination to succeed. He was not a clever experimenter, learning as he went; but a man of mature thought, who advanced surely, because slowly, after the path had been well surveyed. The titles only of his successive yearly addresses can here be given; the thoughts which they embody are doing their work in the schools where the nine hundred elementary teachers he sent forth are serving God and Methodism. The first of Mr. Scott's addresses to the students was delivered in January, 1854, and was entitled, "Outline of Study." In it he took a survey of the range of human knowledge likely to occupy the attention of the students. He expressed his thoughts so freely in questions, that in the space of twenty-four pages, there occur no less than 247 interrogations, and the printer had to order a special quantity of that type to enable him to print the address. "The Teacher's Best Qualification" is the title of the address of January, 1855. That delivered in January, 1856, is entitled, "Schools and Teachers," in which is described what both should be. That for 1857 has the title, "Early Elections," and refers to the necessity for decision as to the occupation of life. The fifth year lecture was on "Character," delivered in 1858, and was designed to point the way in which a young man may become what he wishes to be. The address of 11th February, 1859, was entitled, "Goodness is Power"; that of

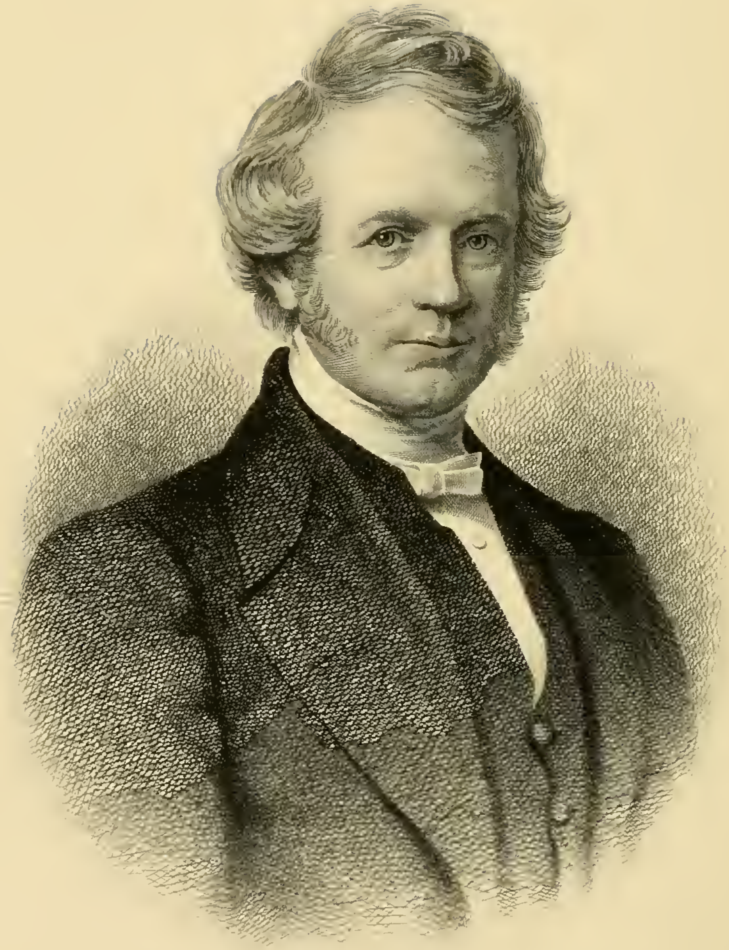
February, 1860, "Cause and Effect," or the objects at which popular education should aim. The address of 1861 has the title, "Denominational Education," and furnishes reasons why they, as Wesleyans, should specially provide for the education of the poor of their societies. The ninth address, delivered in January, 1861, is entitled, "The Working Classes entitled to a Good Education." It was prepared in reference to the new code on education, just then issued by the Government, which was considered prejudicial to existing schools. The new code was passed, but not till it had undergone a third revision. The address of 1863 was entitled, "The Varying and the Permanent in Popular Education," the design of which was to prepare the teachers to classify the subjects likely to occupy their attention in schools. The address of 1864 was entitled, "The Wesleyan Standard of Education," which was not the lowest, but which was high enough to meet the circumstances of all the children in their schools. It included reading, writing, arithmetic, grammar, geography, history, Euclid, physical science, drawing, and music. The address of 1865 went to demonstrate that "The Entire Bible was the Word of God." The address of February, 1866, was entitled "Well-trained Teachers essential to Good Schools." The address of 1867 had the title, "Good Habits and Graceful Manners." These fourteen lectures together make an octavo volume of 360 pages, and the information they contain is of great and permanent value to any one connected with education.

Mr. Scott owed his promotion to the recognition of his financial and administrative talents by Dr. Bunting, and that was largely confirmed by his management of the Missionary finances for thirty years. He was also an able theologian, a diligent student of the Bible, evangelical in doctrine, faithful, serious, affectionate. The monotone of his voice was not favourable to great popularity; but he was a sound divine, and presented the truths of the Gospel with plainness and force. As the superintendent of a circuit he had but few equals. In the Educational Department of Methodism his most valuable aid to the Connexion was amply demonstrated. His unwearied labours at the Normal School secured for him the highest esteem and approbation. He continued to preach on the Sabbath to the last. His last sermon was preached at Greenwich, 5th January, 1868, and he took part in the

Covenant Service and Sacrament afterwards. Next day he was unwell; paralysis followed, then unconsciousness, and he peacefully entered into rest, 10th January, aged seventy-six years. He was interred at Norwood Cemetery. Mr. Scott's portrait was thrice in the *Methodist Magazine.* Some time after his death, the Scott Memorial Chapel was erected at the Westminster College, to keep in memory their deservedly honoured first Principal. A marble tablet is erected in the chapel, on which is recorded an outline of the ministerial life and work of Mr. Scott.

The following is an extract from the sketch of Mr. Scott's character, as presented in the "Minutes of the Methodist Conference, 1868":—

> "He was an able theologian, and found his highest gratification in investigating, illustrating, and applying the truths of the Bible. His sermons were sometimes marked by profound thought, extensive knowledge, and an elegant imagination. Had his voice been equal to his powers of thought and expression, he would probably have ranked amongst the first preachers of the day. As the superintendent of a circuit, he had few if any superiors. As administrator of the Auxiliary Fund, he showed himself a wise, faithful, and sympathising friend of the worn-out preachers and their widows. For more than thirty years he gave his useful services to the Missionary Society. It was chiefly, however, in connection with the Education department that he rendered the most effective and valuable aid to the Connexion. Whether in dealing with the public aspect of National Education, or in directing the energies of the Methodist people in that work, he was profoundly impressed with the importance of making the education religious, and of using the means of intellectual improvement, in the spirit of piety and charity. As Chairman of the Educational Committee, and Principal of the Normal Training Institution, he secured for himself the esteem and approbation of the Connexion."



REV JOSEPH BEAUMONT M D

Thomas C Jack, London & Edinburgh

Joseph Beaumont, M.D.

[*Born*, 1794 : *Entered the Ministry*, 1813 : *Died*, 1855.]

A DISTINGUISHED man, and an eminent Christian orator, passed from amongst men when the spirit of Joseph Beaumont so suddenly left its earthly tenement. Standing in the pulpit of Waltham Street Wesleyan Chapel, Hull, on a piercingly cold Sunday morning in January, 1855, he opened the public devotions by giving out two lines of Hymn 316 in the Methodist Hymn-book, with a crowded audience before him. With an awful pathos, and with quivering lips, he read from the second, not the first verse :—

> "Thee, while the first archangel sings,
> He hides his face behind his wings."

While the second line was being sung, the preacher looked partially round as if in search of something, he sank down in the pulpit, bruising his temple as he fell, and that instant his pure and beautiful spirit was admitted to chant the praises of God before His throne in heaven ! Without a sound, or sigh, or motion, the pulsation of the heart ceased, and the released spirit was at once in the heavenly choir. What a transition ! Who on earth can realise the glory which burst upon his vision ? Closing his eyes in an earthly temple in the act of worship, and opening them in the temple above ! The hymn of adoration dying softly on the ear in the church militant, and the full swell of the Song of the Redeemed bursting upon the enraptured ear in the church triumphant! He was not, for God took him; he knew nothing of dying; he was, like Enoch, translated.

Joseph Beaumont was born at Castle Donington, Leicestershire, 19th March, 1794. He descended from a very ancient family, who trace their history from the romances of the Vikings, through the times of the Normans, with whom they were engaged in various wars, and obtained large possession of lands in Leicestershire, in which county they had been the ancient earls. One branch of the family migrated to the West Riding of Yorkshire, from which locality John Beaumont came, who was the father of Joseph. John inherited a great love of music, which art he cultivated through life; but in 1796, he became a Methodist itinerant preacher, and continued in that ministry till his death in 1822. He left a large quantity of MS. music, very little of which has been printed; the writing of it was often a great solace to his mind, amidst the heavy trials and hardships of an itinerant life nearly a century since.

In his childhood Joseph was a favourite in the family, and his mother said of him she never knew him to tell a falsehood. He was educated at the Old Kingswood School for Preachers' Sons, where he remained for five years; and during the last year of his stay there his conversion took place, of which his conduct gave clear evidence. His mind was constantly pervaded with the love of God. On returning home in 1808, after such a long absence, he scarcely knew his father, whose face he had not seen for five years. With a large family around him, and a very slenderly furnished purse, Joseph's father soon started him on the business of life, by apprenticing him to a chemist at Macclesfield, so that from very tender years he experienced but little of home affection. He was diligent in his religious duties; but at the age of seventeen, his apprenticeship ended by the bankruptcy of his master, and he promptly entered on a much improved position as assistant to good Mr. Claughton, wholesale chemist, at Chesterfield. There he had better opportunities for study, which he diligently improved; and soon after uniting himself to the Chesterfield Methodist Society, was accepted as a local preacher. His mind craved for opportunities of usefulness; but a difficulty was in his way,—he suffered considerable anxiety and distress from the defect in his speech. His stammering was not, however, altogether an evil, for he declared that it kept him from bad company, in which he found he would have been mocked and ridiculed. In conversation he was often distressed, as he was frequently unable to reply at once to questions asked. At Chesterfield he received much kindness and encouragement—more even than he had from his own father. The Methodist preacher at the place named desired him to preach a sermon, and his first effort, at the age of nineteen, was from the words, " Repent ye, and be converted, that your sins may be blotted out." The preacher, Thomas Rogerson, sat behind him in the pulpit ; the verdict was at once given that he must be a preacher, and this report was sent to his father ; who, in a letter dated January, 1813, gave his opinion that there were three things which would work against him in the ministry ; first, his stammering ; second, his feeble health ; third, "men with small abilities are but little thought of." How little faith his father had in his son's qualifications is manifest ; but the faith of good Thomas Rogerson was stronger, and at the May district meeting, his name was accepted to be sent to Conference to be entered as a preacher on trial in the Methodist itinerancy. His father miscalculated his son's ability.

How little did the father of Joseph Beaumont foresee that his stammering boy would so soon after become one of the most acceptable, earnest, popular, and eloquent preachers in the Methodist Connexion ! To conquer his defective utterance, he placed himself under the care of Mr. Thelwall, under whose supervision steps were taken to subdue the impediment. It was, however some years before he succeeded as he desired ; but he was determined, therefore persevered, and was in the end rewarded. His first circuit was Warrington, Lancashire, in 1813, where he immediately secured popularity and influence. His preaching arrested attention, and the first-fruits of his ministry were abundant. He was under the Rev. Philip Garrett, who took pains to direct the study of the young preacher ; and Mrs. Garrett, in whose family he lived, showed him the kindness of a real friend and mother. He, in return, took pains in carrying on the education of their daughter. It was a surprise to many that a young preacher of only twenty years should be invited to remain a second year. He had to work hard in constantly preparing new sermons, as he commenced his ministry unprovided with them.

In 1815, he was removed to Prescot, where he formed two of the dearest ties of earth; there he became acquainted with the lady who became his wife, and there he formed an intimate and enduring friendship with that distinguished critic, divine, and scholar, Dr. Adam Clarke. Dr. Clarke resided at Millbrook, near St. Helen's, and Joseph Beaumont resided at the latter place. He remained only one year in that circuit, and in 1816 removed to Denby Dale, a place in which he found plenty of work, and scarcity of everything else. In 1817, he was appointed to Bingley, near Bradford, and at that Conference was received into full connexion. During those four years, he was unremitting in his studies, and zealous in his pulpit and pastoral duties. In 1819, the Conference appointed him to Glasgow, where he took the advantage of attending the "Humanity" classes at the University. In 1820, he was transferred to Dunbar; and early in the year 1821, he was married to Miss Susan Morton, of Lancashire, his residence being at Haddington. He spoke at a meeting on behalf of the Religious Tract Society, at Haddington, with such energy and eloquence, that "the people wondered"—even the Scotch were aroused by his earnestness. At the Conference of 1821, he was removed to the Edinburgh circuit, where he and the people agreed so well, that they retained him amongst them three years. In Edinburgh, his health was precarious; occasional indications of heart disease caused him considerable anxiety; and, fearing that the hardships of the itinerancy would be too much for him, he was persuaded to study at the Edinburgh University, with a view of adopting the medical profession. He continued his studies in that department on every available occasion; but it was not till his second appointment to Edinburgh, in 1836, that he completed his course, and passed honourably after examination, taking his degree of M.D. Some of his friends, hearing him called Doctor Beaumont, concluded he was a divinity doctor, and as such he was often addressed for years afterwards, his popularity arising from his eminent abilities as a preacher. Many of his brethren in the ministry had received honorary degrees from America; but his degree was a British one, earned by hard, long, and patient study. It is a noticeable coincidence, that the subject of the essay which he prepared for his degree examination, was that class of disease which proved fatal to himself—disease of the heart. The essay attracted much attention, and was considered to be one of much higher standard than that which such productions ordinarily reach.

Partly for the recovery of his own health, and partly to be near his widowed mother, he selected Buxton, where she resided, for his next circuit. It was then little more than a village, with a few large hotels for rheumatic patients, who came for the benefit of the Buxton waters. The only house available for his family was so inconveniently small, that he could not even find room for his small library; and so part of his books had to be stored away in the larger house of the senior preacher. The bleak air of the Peak of Derbyshire was too strong for his delicate organisation; and at the end of one year, he was glad to escape to a more congenial sphere of labour, so in August, 1825, he removed to Hull, where he had the extreme of affectionate kindness, and indulgences of many kinds; and in spite of alarming illness, and other causes, which depressed his feelings, he spent three very happy, very useful, but very laborious years. His ministrations were not confined to the Hull circuit; his very attractive preaching brought him so many invitations, to preach special and anniversary sermons, that he acquired a national reputation amongst the Methodists, who were then an almost undivided body; and his residence at that time at Hull was the opening period of his great popularity throughout the country. His hesitancy of speech—stammering—caused him much painful anxiety at that time; so much so, that he seriously contemplated retiring from public life, as he found it to be restrictive of his ministerial usefulness. A popular error was long prevalent—that the defect in his speech was caused by a malformation of the mouth, and that it was remedied by the use of a silver roof to his mouth. This was not true—no such defect existed; the defect was a purely nervous affection, caused by a too great eagerness to give utterance to words and thoughts, which came so rapidly, that the natural organs were disarranged by their rapid flow. By presence of mind, self control, perseverance, and the advice of eminent elocutionists, aided by Mr. Broster, he ultimately so mastered this weakness, as to be able to speak with comparative ease and comfort.

The greatest cause of anxiety Dr. Beaumont had at Hull, was a severe attack of illness, caused from heart disease. Yet on examination, the profession declared that there was no organic disease at the fountain of life. It is a remarkable coincidence, that thirty years afterwards, when again stationed at Hull, the heart's functions should have so suddenly ceased, as to cause instant death as he stood in the pulpit. Between the two attacks, he had nearly thirty years of almost herculean labour, and constant travel; yet in the midst of so much uncertainty, he was spared to the age of sixty. A gracious revival took place during his stay at Hull, in which Mr. Beaumont took an active and deep interest.

On several occasions his voice had been heard in the metropolis, and many London Methodists had heard him preach and speak in the provinces. In 1831, he was welcomed to a London circuit, and at Southwark he received a genuine Methodist greeting. At the Conference held that year, he took a bold step in opposing the wishes of those few preachers, led by Dr. Bunting, who sought, by the undue exercise of might over right, to create unrest, and even opposition and resistance. A large number of preachers wished Dr. Clarke to be President of the Conference, and they voted for him; but a larger number were awed into submission to vote for the preacher nominated by the platform preachers. The unkindness toward Dr. Clarke was so marked and direct, that Joseph Beaumont had his indignation roused intensely; and he delivered a withering speech in the Conference, exposing the injustice perpetrated. A feeling occupied the minds of the preachers in office and authority, which was expressed in whispers—That young man must be put down. But no: Joseph Beaumont had a mind too independent to be frowned down or kept silent by threats and intimidation. The resolution then silently made was never rescinded; but it never altered Mr. Beaumont's resolve to do what his conscience told him was right. Up to the last day of his life, he had to resist the influence of the Conference platform as he then found it. The antagonism which then existed is, however, gone for ever; and the divisive spirit, which so deeply wounded the mind of Mr. Beaumont, and sent more than a hundred thousand members out of the Wesleyan body, has not only gone, but the men who now occupy some of the foremost places in Methodism, are using their utmost efforts to bring back into union the people who were then cast out: so completely is the mind of the Wesleyan Conference changed. For refusing to bring to trial and expel members from his circuit, Dr. Beaumont had to endure trials which one can now scarcely read without a shudder; he obeyed his conscience, not the Conference; and in the light of subsequent experience, Dr. Beaumont's conduct is more than justified. For his uprightness, honesty to conviction, and sense of justice, he was not only censured by some of his brethren, but they tried to degrade him by depriving him of the superintendency of a circuit. But he felt no degradation; so when appointed to Hull, his last circuit, he was sent as second preacher under the amiable and gentle John Lomas, seven years the junior of Dr. Beaumont as a preacher. These are facts which cannot be concealed. The Wesleyan Conference would not so act now towards a minister of Dr. Beaumont's opinions; on the contrary, preachers of like independence of mind, now in the Connexion, are promoted to positions of official responsibility and influence. At the Conference of 1832, when in the matter of Dr. Adam Clarke's enforced supernumerary position, and Joseph Beaumont's defence of the Doctor, the Conference passed a vote of censure for that defence, he asking if that vote was to be entered on the "Minutes," the ruling power of the platform saw the danger of such publicity, and the vote was suppressed; had it not been, Dr. Beaumont would have at once terminated his connection with men who could so act. The experience he had of officialism in the metropolis satisfied Dr. Beaumont, that a circuit away from London would be more congenial to his mind, and at the end of two years he removed.

At the Conference of 1833, he readily accepted an invitation to return to his former circuit in the capital of Scotland. He had a strong affection for Edinburgh, for the place itself, and for its associations and inhabitants. He went there as plain Joseph Beaumont, preacher of the Gospel; he there completed his medical studies, and at the end of his three years' stay there, took his degree, and left with the diploma of doctor of medicine. To some it might seem a little incongruous for an eminent preacher to be a medical doctor; but such combinations of talent were not unknown in Puritan times. One of the Wesleys, in the seventeenth century, was both a preacher and medical professor; and he practised medicine after he was ejected from his living in 1662, to obtain the means of subsistence. Not so with Dr. Beaumont; he had the ability to practise, but not the necessity; his mind took a higher range, During his stay in Edinburgh, he was called to visit and preach special sermons in Ireland. His sermon at Londonderry excited great interest; so much so, that the bishop himself, Dr. Ponsonby, sat an attentive listener in a Methodist chapel; and the liberality of the bishop was shown by his sending word to Dr. Beaumont, before the service, that he would be willing at the close to dismiss the congregation with his blessing. In reply, the preacher said, "Tell the bishop that I am grateful for the kind feeling with which he proposed this; but if he will preach, I will give him the pulpit, and listen to him with pleasure; then he shall both preach and bless; but if I preach, I bless." The bishop was one of the collectors after the sermon was preached.

Week by week, most weeks in the year, Dr. Beaumont was called away to special services out of his circuit, speaking or preaching every day, often twice the same day; and this extra duty was done to promote Methodism. He was prevailed upon to return to the metropolis, after his three years spent in Edinburgh; and in 1836 he came to the Hinde Street circuit, where he had Mr. Atherton and Mr. William Beal for his colleagues. The most friendly harmony and co-operation prevailed, and they had three years together of remarkable and increasing prosperity. During his stay in the metropolis, he wrote and published in 1838, a "Memoir of Mrs. Mary Tatham, of Nottingham," a volume of 412 pages—an interesting record of a pious life; and in that work, the most considerable one his pen produced, he showed an accurate and delicate appreciation of character. In 1839, he was stationed in the Liverpool South circuit, where he was well known from his occasional visits, and where he had a warm and affectionate reception. Having spent three years in that circuit, the Liverpool North circuit secured his services for a further period of three years. An effort was made then, as on former occasions, to restrict his services to his own circuit;

but with the calls made upon him for voluntary services, in all parts of the Connexion, he would make no pledge to limit the range of his week-day duty. In himself he felt as much called to perform these extra duties, as to attend to the calls and responsibilities of his own circuit. Very few persons were discontented with the Doctor in his action, in this respect, and they were mostly of a class that no one could please long together.

It was during his stay at Liverpool, that he was questioned by the Conference in reference to certain Fly-sheets circulated in the Connexion; but respecting them, and also another work published in 1840, entitled "Wesleyan Takings," he would answer no questions, nor would he sign any declaration which was intended to involve any one in blame or censure. The "Wesleyan Takings" are published without any author's name; but in the Catalogue of the British Museum Library, the work is there described as by Joseph Beaumont and James Everett. The latter acknowledged the authorship of that work, to the writer of this sketch, when visiting him in Sunderland; but any connection with that work by Dr. Beaumont is open to doubt. Whilst he was in Liverpool, the Rev. James Caughey, a well-known American revivalist, came to England; and the three Methodist preachers in the Liverpool North circuit—Dr. Beaumont, and the Revs. Abraham E. Farrar and John H. James—offered him the first opportunity he had in England of conducting those special services, which were the means of saving and blessing thousands of persons. Mr. Caughey still survives, in feeble, but happy old age.

The happiness of his stay in Liverpool was broken by the expiration of his six years there; and he had to choose from invitations pressed upon him from Leeds, Halifax, and London. The Conference of 1845 appointed him once more to the metropolis, and he was located in the Great Queen Street circuit, the second in Methodism, he residing at No. 10, Harpur Street, Bloomsbury. Now that he was again located in London, the many friends he had there resolved to retain him amongst them as long as they could; and after spending three years in the London Second circuit, in 1848 he was stationed in the London Sixth, or Hinde Street circuit, with the Revs. William Atherton, Abraham E. Farrar, William M. Bunting, and William Clegg. In the course of his journeys at that period, he was at Tamworth when the anniversary of the Branch Bible Society was held, with the famous Sir Robert Peel, M.P., in the chair, who took the opportunity, when calling upon Dr. Beaumont to speak, to express the happiness he felt at meeting him there, and having the opportunity of hearing him address the meeting. During his stay in London, he spoke at many public meetings, and delivered an address on "The Acquisition of Knowledge," to the Young Men's Christian Association. He rendered the same service again in 1852; his lecture, which was published, is entitled "Divine Revelation, its Truth and Importance." It was during his residence in the Hinde Street circuit, that the last great disruption took place in Methodism. No man in Methodism strove more earnestly to preserve peace, order, and unity, in the circuit; but his efforts were overruled and controlled by high official authority, and an attempt was made once more to censure him in the Conference. His own sense of what was just and right, supported by numerous friendly letters from all parts of the Connexion, raised him above the attempt made to degrade him. It had the opposite effect on the public mind; but it had this effect on himself—it created so much uneasy and anxious feeling, from an intense desire to be and to do right, that the foundation was laid for that disease, which so soon afterwards terminated so suddenly his wonderfully active and useful life.

At the Conference of 1851, he removed to Bristol; and during the three years of his stay in that city, he abated none of his ministerial activities. He visited Ireland once more, and preached there, and in many parts of England; but the constant interruptions, caused by frequent attacks of rheumatism, gave him considerable anxiety. He went to Buxton, to try the healing waters of that famous place, went through hydropathic remedies, but the medical men did not seem to understand the cause of his ailments. He got no better. In 1852 he was in London, and spoke at the Ragged School Meeting in Exeter Hall. The same week he preached one of the anniversary sermons of the London Missionary Society, in Whitefield's Tabernacle, after which some friend sent a cheque for £500 to the Society. His popularity and usefulness were as great as ever. His Bristol friends would have liked to retain him there; but he preferred a change, so accepted an invitation to go again to Hull, in September, 1854. Before entering on his work, he visited the Continent in search of health, but returned no better. He commenced his work in Hull, continued to labour there to the end of the year, and began his duties in the new year, 1855, often in intense pain, but with the courage of a hero; till, on Sunday morning, 21st January, in that year, he entered the pulpit of Waltham Street Chapel, gave out a hymn, and whilst the first lines were being sung, he was not, for God took him.

> "The fatal event which so suddenly terminated his distinguished career was entirely unanticipated by any of his friends or medical advisers. For some months he had been suffering much from rheumatism, which had greatly enfeebled him, and sadly altered his countenance. Against that malady he bore up with remarkable courage and resignation. His enthusiasm for his pulpit labours had prevented it from having much effect upon him. The anxiety of some of his friends had led them to suggest that he should rest for a year or two from the great strain of his continuous labours, that he might recruit his health. To that he would not consent. He loved his high and holy vocation, and from the 7th to the 20th of January he preached fifteen sermons, besides conducting the Covenant and Sacramental Service, and travelling some hundreds of miles in the Midland counties, in bitterly cold weather. During those services, none could discern any abatement of the preacher's earnestness and power; the spiritual influence that pervaded them was long afterwards remembered."

The news of his death spread rapidly through the country; nearly all the newspapers made a record of it, and mostly with high commendation of the Doctor. In Hull the sensation his death created was profound; he was so much esteemed. So numerous were the applications to see the life-like remains of the beloved minister—life-like even as he lay in his coffin—that on two afternoons, the friends of the Doctor, many hundreds of them, passed through the chamber where his body was at rest, that they might take a last and loving farewell of his well-known and well-remembered noble countenance. His family received hundreds of letters of loving sympathy from Christians, rich and poor, and from Christian ministers of various denominations, many of whose churches he had so generously served.

The character of Dr. Beaumont may be gathered from the record of his life. "His preaching," says the Minutes of the Conference, "was characterised by great general felicity and frequent brilliancy of illustration, by repeated bursts of impassioned eloquence, and an earnestness of manner and delivery which produced a vivid impression on his audience. His services were in great request as an occasional preacher, and an advocate of various benevolent institutions, and to these purposes they were cheerfully devoted without regard to personal inconvenience, and in a catholic spirit; his ministry on these occasions, as well as in its ordinary exercise, was a blessing to many." The author of "Wesleyan Takings," vol. ii., devotes one of his longer sketches, extending to thirteen pages—No. 111—to the delineation of the character of Dr. Beaumont. One sentence may be quoted:—

> "His power over his congregations is, without exception, beyond that of any other man in the Wesleyan body. At the Conference of 1841, he preached one of the Sunday-morning sermons in Oldham Street Chapel, which was crowded to excess. The clock struck twelve before he had obtained the mastery of his subject, so he said he must conclude, as his time was gone. Instantly one spontaneous burst from the congregation was heard, 'Go on, go on, go on!' It was like electricity, and the preacher, catching a fresh inspiration, said, 'I will go on at your bidding.' He proceeded with unusual freedom for another hour, the countenances of the vast audience beaming with delight. It was a season of power."

Dr. Beaumont's son, Joseph, says of his father:—

> "He was of a fair complexion, somewhat ruddy: his hair, now brown, now silver, now black, flowed, almost unrestrained, and with singular softness and grace, over his genial brow, which was remarkably lofty, and delicately modelled. His eyes were small, deeply set, and of a brilliant blue, which is more often described by poets and lovers than seen. His mouth betokened all the wealth and power of his sensitive character; all aided to produce a countenance singularly brilliant, powerful, and attractive."

Dr. Beaumont did not make much use of his pen. In 1832 he published the sermon he preached on occasion of the death of Dr. Adam Clarke, for which he had the thanks of the Doctor's family. He also published, the same year, a sermon on "Seeking Things Above." The last sermon he preached in London was in July, 1853, when he preached one of the Jubilee sermons for the Sunday School Union, in the Hon. and Rev. Baptist W. Noel's Church. It was printed. Many of his sermons were reported by unauthorised persons, and after his death a considerable number of these were collected and published at Otley and in London. After his death, funeral sermons were preached by the Revs. James Everett, T. S. Fleming, and Daniel Chapman, and they were printed. His portrait did not appear in the *Wesleyan Magazine,* much to the regret of his many admirers; but it was several times engraved, once for the frontispiece of his "Life" by his son, and yet again in a large lithograph by Bouguiet, in 1847—a remarkably accurate likeness.

James Dixon, D.D.

[*Born*, 1788: *Entered the Ministry*, 1812: *Died*, 1871.]

JAMES DIXON was a remarkable example of a persevering itinerant Methodist preacher. For just fifty years he travelled in circuit work, with only two slight official interruptions—the first, in 1841, when he was elected President of the Conference; and the second, when in 1848 he was sent by the Conference as the English Representative to the General Conference of America. It is not the privilege of many men to be able to toil so long as half-a-century in constantly preaching the Gospel, not only every Sabbath day, but for many years preaching every day in the week. The necessity to be so much in the open air, walking as well as riding on horseback, greatly contributed to promote health, and to sustain the preachers in their work; and in this respect Methodism has proved to be very favourable in the matter of longevity, for out of seventy Presidents of the Conference, thirty of them were fifty or more years in the full work. Amongst the preachers who kept in the full work half-a-century, besides Dr. Dixon, were John and Charles Wesley, Henry Moore, Dr. Adam Clarke, Joseph Benson, Thomas Taylor, Thomas Jackson, Joseph Entwisle, Joseph Sutcliffe, James Wood, Richard Reece, John Lomas, Dr. Bunting, and Dr. Newton. One part of the duty of the superintendent of a Methodist circuit, was that of selling the books published by the Book-room. To that duty Dr.

Dixon had the greatest dislike; any amount of travelling and preaching he would cheerfully undertake, but he declined the office of bookseller; hence his name appeared in the Minutes either as the second or the third preacher, that he might leave the book agency and schedule-keeping to the superintendent, even though he might be a junior preacher in point of standing in the Connexion.

The father of James Dixon was John Dixon, a native of Castle Donington; his mother was Hannah Drake—a woman remarkable for decision of character, good sense, and honest simplicity; she lived to be eighty-seven, in the same secluded spot where she was born. Their second son, James, was born at King's Mills, two miles from Castle Donington, Leicestershire, 29th October, 1788. Mrs. Dixon was a Methodist of the old school, attending the Methodist chapel at six o'clock on Sunday morning, and church in the forenoon, taking her children with her. James went to school at Castle Donington, but not after he was ten years old; from that age he had to work in the paper mill belonging to his uncle, on the banks of the river Trent. The mill is a remarkable structure in the Gothic style, originally designed for a church. In the park behind the mill is an arbour, in which Thomas Moore wrote part of "Lalla Rookh." For years James was shut up in this secluded village, having little knowledge of the world outside, only what was brought once a-day by the mail-coach as it stopped to change horses. Now and then a waggon arrived at the mill from Derby, and some scraps of news were then obtained. There were, however, on the banks of the river Trent, and in the country lanes, some exquisitely beautiful spots of diversified scenery, which were sources of delight and instruction. James grew up a strong and firmly-built lad, a little above the middle height, with a fine open countenance, and an abundant supply of flowing hair—always long. He also possessed great bodily strength. When there was a report of Buonaparte invading England, he joined the local militia, and for four years—1809-14—he belonged to that service.

Mrs. Drake, the grandmother of James Dixon, introduced Methodism into the family; and seeing the thirst for knowledge manifested by James, she put good and useful books in his way. His mind had long been exercised with thoughts of religion, and on

Whitsunday, 1807, he went to the Methodist chapel and heard a sermon by the Rev. John Denton. Under that sermon James Dixon was converted. After leaving the chapel, on his way from Donington to the mills, he knelt down by the hedge, and prayed most earnestly to God, to understand exactly what was the great change he had realised, when there came to him a voice, clear and distinct, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." All that he felt and believed. Years afterwards he remembered that spot, and pointed it out, with a sense of deep gratitude. He did not join the Methodist Society till 12th April, 1808; but his determination he expressed to his mother in these words, "If I am to be a Methodist, I WILL be a Methodist," and Methodism never gained a more true and faithful adherent. Nearly sixty years afterwards he remembered 12th April, and spoke of it as the day of his religious choice, and the day on which he joined the class of Joseph Twells. More than a year afterwards he was constrained to speak to others of his new-found joy; and near the end of the year 1809 he preached his first sermon at the village of Weston, from the words, "He brought me up also out of the horrible pit." The Rev. Marshall Claxton, Dr. Taft, and the Rev. Jonathan Edmondson, were the preachers he heard for three or four years after his conversion, and they showed him much kindness and attention. He took full notes of the sermons preached by the two ministers last named, which filled one hundred pages, with his name and date, 27th September, 1810. He also began to prepare outlines of his own sermons. About that time one of his militia comrades, Mr. Morley, was converted, and they exchanged many letters. Mr. Morley, after hearing him preach for some months, said of him to a friend, "James Dixon will make a shining preacher some day." They became fellow local preachers and band-mates in Methodism. His letters to Mr. Morley indicate enthusiasm, sincerity, and true friendship.

After two years spent as a local preacher, during which period he continued to work at the paper mills, the Rev. William Holmes, superintendent at Castle Donington, recommended James Dixon as a suitable person for the itinerant ministry, at the March quarterly meeting, 1812. Some local preachers said his "rough and uncultivated style was not up to the mark for the ministry"; but the preacher was so determined, he was passed. It was necessary for him to appear before the Derbyshire Quarter Sessions, and take out a licence to preach, which is dated 14th January, 1812, and is still preserved as a curiosity of past times. The Conference of 1812 received him as a minister on trial, with many others, and his first appointment was to Hereford. Although it was a cathedral city, it was a poor place for Methodism, and his landlady gave him a most discouraging reception. He had saved £20, which he took with him, or he could not have lived on the pittance given him as salary. He would have given up at the end of the first year; but consulting his friend Mr. Edmondson, he replied, "You must not give up, lad; go on, it is best to begin at the fag end." For several years he visited home in the summer, and always had a cry about his hardships; but his grandmother cheered him out of his crying. The Conference of 1813 sent Mr. Dixon to Kington, in the county of Hereford, where he spent two years in the same laborious way, and enduring the same poverty. He had to walk from ten to twenty miles daily, preach every evening, and preach four times on Sunday in places four or five miles apart. He spent two years at Kington, and one year at Brecon, after which, at the Conference of 1816, he was received into full connexion, and soon afterwards married Miss Eliza Watkins of Kington; but her health failed, and she died at the early age of twenty-four. Mr. Dixon was stationed at Cardiff in 1816; but he remained there only one year, owing to his wife's failing health.

In 1817, Mr. Dixon was appointed again at Kington. It is only a small place, with less than three thousand people, but they had begun to appreciate the preaching of their young minister. Soon after his return, his sermons awakened deep interest and attention; not only the Methodists, but the leading families in the place, and professional men, attended his ministry. To himself, he had seemed to be on probation till this time; now his powers of mind developed, and he began to give evidence of training, and discipline, as a preparation for those important spheres of labour he was soon to occupy. He read all the best books he could collect, and wrote his opinion of each author, his notes remaining to this day as evidence of his care, thought, and diligence. After the Conference of 1819, he married a second time; the lady he selected was Miss Mary Cooper, of Knighton. He was now appointed to the Luton circuit, his residence being at Toddington, a healthy and pleasant village. In 1820, Mr. Dixon first met the Rev. Richard Watson,—two congenial minds,—and Mr. Watson was the first of the leading Methodist ministers to discover the latent talent and genius of Mr. Dixon. He corresponded freely with the Rev. G. Birley, with whom he made a proposal to go out as a missionary; but the way was not then opened. In 1821, he was stationed at Gloucester, with a residence at Tewkesbury. The circuit was in a low state, congregations divided and dispersed, and the chapels in debt. He laboured hard to remedy those evils, during three years. Contention and disquiet had preceded his arrival. He had to try peace, and his efforts were not in vain; he remained the full term of three years there. At the end of that period, the Missionary Committee, thinking of sending him to India, resolved first to try Gibraltar, where he was sent in September, 1824; but arriving there in the hot season, fever set in, and neither he nor Mrs. Dixon were well, and the doctor advised their return to England, after only one year. That ended the missionary experience of Mr. Dixon. He was a kind of chaplain at Gibraltar, and tried to learn Spanish, that he might preach to the natives; but in this he failed. One thing he did learn—namely, he saw popery in all its deformity: he saw the people in a violent struggle against despotism, and he became a determined foe to the papacy, which he strongly manifested some years afterwards. He attended the Sheffield Conference in 1823, after an absence of seven years, and was surprised at the change made in the service for the ordination of the young men; and on inquiring by whom the change was made, was informed, by Mr. Jabez Bunting. Mr. Dixon disapproved of the act altogether, and he made no secret of his opinions. That was the first occasion of his open and decided disapproval of the proceedings of Mr. Bunting in the Conference, but not the last. Again the two men were in antagonism; and although Mr. Dixon knew that his views would not have much weight in altering the counsels of one so high in authority, he yet expressed his dissent, sometimes in very decided terms, to that conduct which produced such a fearful disruption in

1849-50. Between Dr. Bunting and Dr. Dixon there existed high esteem for each other's talents, though there was never much intimacy.

On Mr. Dixon's return from Gibraltar, through the suggestion of the Rev. Richard Watson, he was appointed the third preacher in the Wakefield circuit, then one of the most flourishing in England. Mr. Dixon from this time, 1825, began to be known as one of the most powerful speakers and preachers of the Methodist body, his addresses being distinguished for vigour of thought, richness of evangelical truth, glowing imagination, and a sanctified fervour, which mightily moved the hearts of his hearers. At Wakefield, Mr. Dixon was again left a widower. Mrs. Dixon never recovered the health she had before she went to Gibraltar, and she died at Wakefield, 6th June, 1828. His mind was diverted from his sorrows by repeated invitations to preach special sermons, and speak at public meetings,—first at Leeds, then at Huddersfield, then at Manchester,—on each occasion with increased admiration on the part of the public; until in May, 1828, he was called to preach the missionary sermon in City Road Chapel, and speak at the anniversary meeting the next day. These were considered the highest honours the Connexion could give, apart from office. On that occasion he heard Mr. Watson preach one of his greatest sermons, and his friend James Bromley, his former playmate and companion, preached another of the sermons in London. James Dixon's missionary speech on that occasion included an eulogium on Richard Watson, who was sitting on the platform, which was said to be one of the most perfect extempore orations ever pronounced by one man upon another. Within three months, Mr. Dixon was removed from Yorkshire to the metropolis, and stationed at Southwark. After one year, the circuit was divided, and Mr. Dixon was placed in the new circuit—Lambeth. Amongst those who heard Mr. Dixon's eulogium, at the missionary meeting, on Richard Watson, was Mary, Mr. Watson's only daughter. She could not but admire the man—the orator—who could thus honour her father; and two years afterwards, in August, 1830, Mary Watson, the accomplished and beautiful young lady,—skilled in French, Greek, Latin, and Italian, and an exquisite musician,—became the third wife of James Dixon. Although possessed of such high culture and such varied accomplishments, she was won by the greatness of the character of the man who had shown his high appreciation of her father. More than a quarter of a century afterwards, Dr. Dixon was in City Road Chapel, having pronounced an oration there over the body of Dr. Jabez Bunting. Dr. Dixon was then blind, and left to stand in the aisle alone, whilst the congregation went into the graveyard to see the interment. Seeing the grand old man, with snow-white, flowing hair, thus neglected, the writer of these lines took him by the hand, and led him to a disconsolate lady, a beloved friend of Mrs. Dixon's, and putting their two hands together, mentioned the lady's name. Instantly the blind old man clasped both his hands on hers, and said with earnestness, " God bless you ; I am so glad to see you ! "—yet he was perfectly blind. Good old Dr. Dixon thanked the writer more than once for that happy introduction. Some time afterwards, the young preacher who had charge of Dr. Dixon, came into the chapel and resumed his guardianship. That was in June, 1858, the occasion of the last interment at City Road Chapel : the service lasted nearly three hours.

From Southwark, at the end of three years, Mr. Dixon was, in 1831, removed to the City Road circuit—the first in Methodism ; his colleagues being the Rev. Richard Watson, his father-in-law, and the Rev. Thomas Galland. That was the last year Mr. Watson's health permitted him to do any circuit work. That year he was appointed a resident secretary of the Wesleyan Missionary Society, and died soon afterwards, in January, 1833. The first time the Wesleyan Missionary meeting was held in Exeter Hall, was in May, 1831. Mr. Dixon made there a powerful speech against negro slavery, as did also James Montgomery, the Sheffield poet. Mr. Dixon attended Mr. Watson on his death-bed, and the first literary contribution of his pen was an account of Mr. Watson's last sickness and death. After spending six profitable and useful years in London, Mr. Dixon was removed in 1834 to the Pitt Street circuit, Liverpool, then one of the most important country circuits. During his stay of three years there, he had to take an active part in the Warrenite dispute, which was work in no way congenial to his taste. In May, 1835, he was again called to London, and with Jabez Bunting and Robert Newton, had to make the chief speeches at the Wesleyan Missionary Anniversary. By the Conference of 1835, Mr. Dixon was requested to write the Annual Address to the Societies. In 1836, the Rev. David M'Nicoll died, who was a colleague of Mr. Dixon's at Lambeth. Mr. Dixon preached a sermon at Liverpool on the occasion of his death, which was printed in 1837, with the title, "Ministerial Fidelity and Joy in Death." The sermon is full of solemn and tender beauty. It was afterwards enlarged into a Memoir, and prefixed to the "Collected Remains" of Mr. M'Nicoll. Mr. Dixon was again invited to take part in the Missionary Anniversary in London, in 1837, by special and urgent invitation of Mr. Bunting himself. At the next Conference, Mr. Dixon had again to write the Annual Address.

At the Conference of 1837, Mr. Dixon was made the superintendent of the Sheffield West circuit. He remained there three years, took a considerable part in public affairs, exercising a powerful ministry, and became one of the leading ministers in the neighbourhood. His colleagues were T. C. Ingle, Benjamin Clough, Joseph Roberts, John Burton, John M'Lean, and W. E. Miller, all of whom it was the privilege of the present writer to sit under the ministry of during most of the third year of Mr. Dixon's residence. Mr. Dixon was not only the greatest preacher in the town, but remarkably popular with the poor. He there delivered a series of lectures on "The Providential Government of God, as seen in the History of the Patriarchs." In April, 1838, he took part in a missionary tour in the north of Ireland, and he revisited that country for the same object in 1839. During the same year he initiated a scheme for the consolidation of the day, evening, infant, and Sunday schools of Methodism. He also took part in the formation of the Wesley College, Sheffield, and preached the opening sermon in 1840, which was published under the title of "Religion Essential to the Completeness and Utility of Knowledge." He had previously published, in 1839, "Letters on the Duties of Protestants with regard to Popery," which reached a second edition in 1840. At the same time, he joined with Mr. Waddy, Mr. M'Lean, and others, in giving a series of lectures on the same subject. He held popery to be the one prominent danger of England, and from that conviction nothing could move him. During his stay in Sheffield, Mr. Dixon preached two funeral sermons; one for the Rev. J. Ward, the other for the venerable and holy William Edward Miller, whose "Life" Mr. Dixon afterwards wrote and published. But the most remarkable of many great pulpit efforts at that time, was Mr. Dixon's sermon, preached on Friday, 25th October, 1839, in Carver Street Chapel, on occasion of the Centenary celebration of Methodism. After he had preached an hour he sat down, saying he would rest five minutes, whilst those who required to attend to domestic duties retired. At the end of two hours, he said the same, and rested; and at the end of three hours continuous preaching, he closed a service which had lasted from eleven till three. That sermon was published in 1843, with the title of, "Methodism, in its Origin, Economy, and Present Position," in three parts—a goodly 8vo volume.

In 1840, Mr. Dixon was removed to the Manchester Grosvenor Street circuit, as the second preacher one year, and the superintendent the two following years. In the spring of the following year he was chosen to represent Methodism at the great Anti-Maynooth meeting held in London, and in his masterly speech, he did honour to himself and to the Protestant principles of the society he had to represent. In July, 1841, he received the highest honour his brethren could confer, when he was elected President of the Methodist Conference. On that occasion, he was elected to preside also at the Irish Conference, without the choice of selecting a substitute if required. The change then made was continued till 1863, when the rule was again adopted, giving the President power to name a substitute if needed. There might be many interesting anecdotes recorded as belonging to his Presidency, but for these there is no room. Amongst the matters discussed, were the authorship of the "Wesleyan Takings," and the condemnation of Messrs. W. M. Bunting, and S. D. Waddy, for wearing a gown and bands in a Methodist pulpit. The Rev. Jabez Bunting very strongly condemned both. He also preached one of the sermons at the Missionary Anniversary, and spoke powerfully in Exeter Hall. In the official sermon he preached before the Conference of 1842, he repeated his great Centenary Sermon, preached at Sheffield, and then published it. The able charge which he delivered to the young preachers, received into full connexion, was a valuable contribution to Methodist literature. The publication of his Centenary Sermon excited considerable public attention. In it he spoke of the American Methodist Church as bearing more distinctly the impress of Mr. Wesley than the English Societies. It is believed that it was the favourable manner in which he spoke of American Methodism, that secured for him the unsolicited honorary degree of Doctor of Divinity from the University of Pennsylvania. The degree thus conferred came to him as a great surprise, and it was a fitting appendage to his name. He was ever afterwards known as Dr. Dixon.

In 1843, Dr. Dixon was again located in the metropolis, his residence being unfortunately fixed at Poplar, where in the course of a few months all his family were ill, one of them seriously. These conditions made a speedy removal an urgent necessity, and in 1844, he was stationed in the London Hinde Street circuit, with a residence near to the Regent's Park. Happy results soon followed the change, and the Doctor spent three useful years there, taking part in various public demonstrations and anniversaries, and also in attending numerous Connexional committees, fully half of which he considered to be unnecessary, and he made no secret of his dislike to being so much over-organised. He had especial pleasure in the frequent companionship of the Rev. William M. Bunting, whose refined, beautiful, and sympathetic mind was thoroughly congenial with his own. In 1845, he made a bold speech at a great meeting held in Covent Garden Theatre, against the endowment of Maynooth. He began by saying, "I am a Methodist preacher, and I represent the opinions of something like a million and a-half of Her Majesty's subjects"; that secured him the attention of the vast audience, and in a thrilling address he bore down all opposition, and electrified the assembly. He also spoke at the Bible and Missionary Anniversaries. His own health broke down with excess of labour, and he found refuge and rest at Richmond, in a cottage with Mrs. Watson.

In 1847, Dr. Dixon had the distinguished honour of going to America as the representative of English Methodism to the General Conference of 1848; and also as President of the Canadian Methodist Conference. That was the first American General Conference after the separation on the question of slavery. The history of that visit is embodied in a valuable volume, "Methodism in America," published in 1849, which will never lose its interest for Methodists both in England and America. His descriptions of places visited, and of the Conference proceedings, is still a delightful book, full of information and entertainment. On his return to England, he was again appointed one of the three special preachers before the Wesleyan Missionary Society. He preached in City Road Chapel, on "By whom shall Jacob arise?" It was a great sermon, and was the last of those special services he was so often called to undertake. He was then sixty. He preached also at Islington, and spoke at the Monday meeting. In the July following commenced the great agitation and Disruption. Dr. Dixon's sympathies were not so much with the expellers as with the expelled, who were friends or acquaintances of his. He had grave doubts of the centralising policy which preceded the Disruption. He admired the administrative genius of Dr. Bunting, but not the results of it.

In 1847, he removed to Birmingham, and spent three years in the West circuit, and then, in 1850, was transferred to the Belmont or East circuit. In 1851, he lost his dear mother, to whom he was tenderly attached, and whom he much resembled in mind. In 1853, he preached a sermon before the District Meeting, on "The Growth of the Word of God," which was printed in the *Wesleyan Magazine.* In that sermon he gives some valuable thoughts on preaching, which deserve careful study. During the same year, 1853, he gave a lecture on "Wesley and Whitefield," at Liverpool, which was published. In 1853, he removed again to Liverpool, where he remained three years. He was then sixty-five; his physical force seemed unabated. During that year the *London Quarterly* was established, and Dr. Dixon contributed to its pages, as a mark of his approval of the work. When, in 1855, his dear friend Dr. Beaumont died, he preached a funeral sermon on the occasion. Beaumont and Dixon were both natives of Castle Donington.

Sorrows now followed each other rapidly. In April, 1856, his beautiful daughter, Sarah Drake, expired at the age of twenty, and Mrs. Dixon died the same week; both were interred in one grave. His own sight failed him, so that he could not see to read anything; yet at the Conference of that year he removed to Manchester, and for three years performed the duties of the ministry with undiminished force. He bore the loss of sight with manly fortitude, but depression and melancholy gathered over him occasionally, and they were at times distressing owing to family bereavements. His children made home as cheerful as possible. He had the *Times* read to him every day. He spoke at the Wesleyan Missionary Meeting, in Exeter Hall, in May, 1858; and again in June, he delivered an eulogium on Dr. Bunting, at his funeral, in City Road Chapel, when the writer had charge of the blind-man-eloquent for nearly half-an-hour.

At the Conference of 1859, he removed to his last circuit, Bradford, Yorkshire, and had for his superintendent his son-in-law, the Rev. William Jackson, who, with his daughter, Mrs. Jackson, greatly cheered him during the three years he continued to preach as a full itinerant minister. When he had completed his fifty years of ministerial itinerancy, owing to his want of sight, and the difficulty of locomotion, he retired as a supernumerary in 1862, still residing at Bradford; the Yorkshire people were kind and genial to him, and showed him much affectionate attention. The same year, 1862, he delivered a lecture in the Stock Exchange, Leeds, on "Recollections of Dr. Adam Clarke;" it was printed, and is one of the most interesting romances of biography ever read. In October, 1863, the Jubilee of the formation of the Wesleyan Missionary Society was held in several places, but chiefly at Leeds, where the Society was originated. The great sermon on the occasion was preached by Dr. Dixon, at Leeds; the Rev. W. Arthur led him to the pulpit. That sermon was his last great effort. Four days later he spoke at the Great Meeting. In 1864, a life-sized bust of Dr. Dixon was executed by Mr. A. Acton, at the cost of Mrs. Farmer, for the Didsbury College. The writer of this record published a "Jubilee Group of Portraits" of the Founders of the Wesleyan Missionary Society.

The last years of Dr. Dixon were spent much in happy conversations with selected friends, who had a warm welcome given by him. He was indeed the happy old man. He caused many valuable letters to be written to other friends. He was taken ill in December, 1871. He said it would be his last illness, but he was ready for the change; and on the evening of 28th December, he passed away as peacefully as an infant sleeps, at the age of eighty-three. His beloved friends gave him a public funeral at Shipley, Yorkshire. His portrait appeared twice in the *Methodist Magazine*; the first one in 1832, which is engraved exactly in the unfinished state in which it was left by the painter, John Jackson, R.A.

Various funeral sermons were preached on the occasion of his death, and his character was sketched by several who knew him. The following is an extract from an article in the *Watchman* of 10th January, 1872 :—

> "We have never seen any man appear so grand as on occasions we have seen Dr. Dixon in speech, in sentiment, in countenance, and attitude; in his whole person, utterance, and manner. He was pre-eminently an original man, and was truly noble in spirit. Though a strong and individual man, he was simple, humble, teachable ; though stern at times against meanness or malice, and often stern in tone and seeming, yet at heart he was of a tender spirit. In his youth he was slow in thought, and ungainly in speech and manner; but this was all changed a few years afterwards. His visit to Gibraltar fired him with a hatred to popery; and on his return to England, the fire of his indignation, which was pent within, flamed out in strong and passionate eloquence. He became at once a man of fame : famous as a missionary speaker, famous as a preacher, powerful with an eloquence rich in close, deep thought, no less than in burning declamation; famous as a speaker against slavery, and a lecturer against popery. He seldom repeated his sermons even in substance, never verbally. He deeply premeditated, and then gave out in deliberate, deep, sonorous tones, his strong thoughts. In person he was singularly noble. A finer, more luminous face was never seen than his. His head was altogether massive and Jove-like; and the fine, pure, white, flowing and curling locks which festooned his noble head, were an unrivalled feature in his appearance."

John Lomas.

[*Born*, 1798 : *Entered the Ministry*, 1820 : *Died*, 1877.]

PURE, pious, lovely, honest, guileless, blameless, gentle, simple,—in the truest sense of all these characteristics, was the man whose name is now introduced to the reader, the only bachelor President of the Conference Methodism has known, and the first son of a Methodist preacher to have that high office conferred upon him; and when he was elected, it was by an almost unanimous vote of his brethren, as a mark of the high esteem in which he was held; he had 219 votes, Mr. Farrar 15 only.

Although born in the last century, John Lomas was a Methodist of the third generation. He was born in Hull, 13th December, 1798. His father was a Methodist preacher, named Robert Lomas, who was born at Monyash, a village in Derbyshire, in 1768. His parents were both Methodists before Robert was born; they were of the first race of the despised people who joined the Methodists, after hearing John Bennett preach on the moors of Derbyshire, and especially in the Peak district, where, besides the Lomases, the families of the Healds, Marsdens, Reeces, Waltons, Maysons, and others were persuaded to unite themselves with the "sect everywhere spoken against." Thomas Lomas, who was the son of John Bennett's convert, about 1750 became a Methodist class-leader at Monyash, and one of his members was Mary Redfern, who became the mother of Jabez Bunting; so that the two families of Lomas and Bunting have been in happy fellowship during more than a century, and it is a friendship only death will sever. The Lomases in this century did not multiply; their descendants are few. The father of Robert Lomas opened his house at Monyash, and there he entertained the preachers; and his family were the principal support and bond of the small Methodist society in that village. Methodism has existed there ever since; and although the entire population of the place is less than 500 souls, yet the fact that two such preachers came from it as Robert Lomas and Jabez Bunting, gives the place a deep and permanent interest to most Methodists. A handsome memorial chapel was erected there a few years ago. The town of Bakewell is about two miles distant. A late Duke of Devonshire, whose "Palace in the Peak," at Chatsworth, is one of the loveliest spots in England, is reported to have said, that every man born in Derbyshire was a gentleman. It will not be disputed that Robert Lomas belonged to that class, and his sons—the Rev. John Lomas, and Nathaniel Lomas of Bristol—were eminently true Christian gentlemen.

What Robert Lomas, the father, was, such was the son of whom we here write. Both had pious parents who loved God and prayer; both were converted in early life, and both devoted themselves to the service of God, in the ministry of Methodism, whilst they were young. Robert was converted at about the age of fifteen, as the result of attending the services at the Methodist Chapel, City Road, London; and soon afterwards he returned to his uncle's in Manchester, to make known and to manifest the fruits of his new and happy experience. He soon became an active worker in the church, began to preach at sixteen; at twenty he was urged to become an itinerant preacher, but did not enter on the work till he was twenty-one. He travelled twenty-one years in the ministry; and it is on record, that more than 800 members were added to Methodism, as the result of his labours in that time. Robert Lomas will long be remembered for the four years he spent in London—1804-08—to rescue the Book-room accounts (aided by young Jabez Bunting) from the all but inextricable confusion in which they then were found. John Lomas, his son, was converted at the age of ten, when a boy at Kingswood School. He was a boy of "delicate habits, temperament, and training"; yet he struggled with the severe hardships of school life, as it then existed there; food, firing, and clothing were all of the scantiest quantity: and, with other boys, he had to wash himself every morning out in the open air, as early as six o'clock, without the luxury of soap, and in winter often had to break the ice to get at the water. That was one sample of the school life of sons of Methodist preachers, during the first twenty years of the nineteenth century. Amidst such trials and hardships, John Lomas was not only a diligent student, but a thoughtful and pious lad; and his father was then the resident minister at Bristol, and the preacher at Kingswood, when the conversion of John took place. An entry in his father's Journal, quoted by Mr. Thomas Percival Bunting, reads as follows (the time was the autumn of 1808):—"At Kingswood, in the forenoon, I found assistance and enlargement in recommending the love of God, and the people seemed much affected. At the Lord's Supper also I was much quickened and refreshed, and the people also. It was very affecting to see a number of [the school-] boys come to the table, to receive the tokens of the dying love of Christ, and two of my boys amongst them." These were Nathaniel and John Lomas.

Robert Lomas, the father, died at Bristol, 11th June, 1810, so that his boys had the melancholy satisfaction of seeing the end of their beloved parent on earth; but of their subsequent history for the ten years following there exists no record. Advancing ten years farther we come to the time when, in 1818, John Lomas was twenty years old; and at that period Mr. Thomas Percival Bunting was a pupil at Kingswood School. In the pages of the *Wesleyan Methodist Magazine*, 1878, he has furnished some genial reminiscences of Mr. Lomas, the only records we have respecting him:—"The religious character and general attainments of Mr. Lomas had so secured the confidence of the Kingswood Committee, that he had been appointed a master in the School. His religious character had developed into rare ripeness." Much of the devoutness of his piety was doubtless due to the pulpit influences which about that time, and during his earlier school years, he had been brought under. He had heard sermons by Samuel Bradburn, John Barber, Joseph Taylor, Richard Reece, Joseph

Entwisle, Walter Griffith, Henry Moore, Joseph Sutcliffe, A.M., Jacob Stanley; and more recently, by Josiah Hill, John Foster, Isaac Taylor, and William Jay. Not least amongst the preachers should be named "Daddy Smith," as the boys designated the Governor of the School, the Rev. Robert Smith, who first set himself with vigour to reform the decaying institutions of the School, and who, about 1820, began to treat the pupils as sons of Methodist ministers.

The name of John Lomas, jun., appears in the Minutes of Conference in 1820, as headmaster of Kingswood School, with William Entwisle as second-master. Some of the boys called him "Seraph Lomas." A young man of only twenty-two, appointed by the Methodist Conference headmaster of the School for the Preachers' Sons, —what a responsibility to put on one so young! But he was able to perform the duty, and entered upon it with a determination to succeed. Mr. Bunting describes the School as then "a chaos with few elements of order in it. His discipline was mild and uniform. He never neglected a duty. He looked after every department, even when not personally engaged in it. He controlled by look, never by speech, his several co-workers. And he read us, the boys, through and through, and we knew it." To a large extent, it is said, he impressed his own pure and earnest character upon his pupils. John Lomas was then an early riser, and a rigorous, hard student. He was ever learning and acquiring the best of the knowledge which books at that time could impart; all his pursuits were regulated by prayer. From the days he passed at Kingswood, first as pupil, then for three years the headmaster, and so on through his itinerant ministerial life of thirty-eight years, he was always a student. During the twelve years which followed, when he was the Theological Tutor in Wesleyan Colleges,—first at Richmond for seven years, then at Headingly for five years,—he was, if possible, a still more ardent student. What he wrote as the result of his studies no one knows, as his manuscripts, and his outlines of lectures delivered at Richmond, were all consumed in an accidental fire at Headingly. John Lomas was "an explorer, a discoverer, a possessor" of knowledge, and he made it all subordinate to his profession.

John Lomas has the rare distinction in Methodism, of having three-year locations in all the circuits to which he was appointed, excepting in 1854, when the illness of his sister, who was his housekeeper, obliged him to leave Hull at the end of one year. Beyond three years he could not, by rule, remain in any circuit; but not one would let him leave till he had served the full term. When Manchester had for three years enjoyed his ministry, he had four separate invitations, of three years each, to that city. Bristol, having heard him once, secured his residence there for three times three years. London, having been blessed with his ministrations three years, obtained his appointment in the metropolis three times three years. In London he first became a superintendent; in London, at City Road, he had his last appointment as an itinerant preacher; and had he not been located at Richmond as a tutor, it is tolerably certain that he would have had other appointments in London. Excluding Kingswood, where he was educated, and became headmaster, he spent his forty years of itinerancy in only seven places—namely Bath, Bristol, Birmingham, Cheltenham, Hull, London, and Manchester.

Three of the years of probation as a minister, Mr. Lomas spent at the Kingswood School. For a time he preached at Winchcombe as a supply. In 1824 he was received into full connexion. At that time Manchester made earnest entreaty for his services; but he was nervous, and made strong resistance, so went to Bath, where he was best known, and of which he had least fear. He had Jonathan Edmonston and Edward Batty for colleagues. During his stay in that city, his preaching took its finished character and form, and it was in the pulpit that John Lomas was most illustrious, and indeed unique. His incomparable sermons on the Transfiguration, the Ascension, Jacob wrestling with the Angel, Blind Bartimæus, and on the Twenty-third Psalm, are still remembered by many as inspirations. Sometimes his sermons—so spiritual, thoughtful, and precise, delivered with so much beauty of diction and charm of voice—did not commend themselves to the masses; but the cultured and intelligent hearers revelled in his discourses, as they did also in those of Richard Watson. He had his special followers and admirers in all the circuits to which he went.

During the three years he first spent in Manchester, 1827-30, his colleagues were John Burdsall, William Smith, Abraham Stead, and

Samuel Dunn ; he was the junior preacher. The three years, 1830-33, he spent in the Second Manchester circuit, Irwell Street, where his colleagues for two years were Robert Wood and John M'Owan, and the third year, Edmund Grindrod and Thomas H. Squance. About his colleagues there is no room here to speak, though there was a charm about the good missionary, Squance, of more than ordinary interest, he having gone out to India with Dr. Coke. His Bristol friends secured his services once more amongst them, in 1833, in which year he was the second preacher, under the Rev. Richard Treffry, who that year was President of the Conference, and knew the right man to secure for his right-hand helper ; the other colleagues being George Brown M'Donald, son of the Assistant-editor, William Peterson, Joseph Fowler, and Edward Ford. In 1836 he removed to Cherry Street circuit, Birmingham, under the venerable William Naylor, with colleagues in John P. Haswell, Thomas Dicken, and the third year again with G. B. M'Donald. After his three years' stay in Birmingham, Bristol again secured his services for three years, at the King Street or First circuit in the city. Twenty years had elapsed since he had first preached in that circuit, and here too he had preached his earliest sermons. Jacob Stanley, sen., was his superintendent, and associated with him were Abraham E. Farrar, his old familiar friend, Josiah Hill, also William Peterson once more, and Frederic Griffiths. How much he had been indebted, in former years, to the preaching of Josiah Hill, in helping him in the formation of style for his sermons, he did not himself know fully ; but when he was headmaster he would often walk down to Bristol, with one of the boys, three miles, to hear one of Mr. Hill's week-evening sermons, and three miles back, and counted none of it time lost.

Having already travelled in two of the Manchester circuits, the third, Grosvenor Street, secured his appointment for three years in their midst, in 1842. James Dixon was his superintendent for one year, and George Osborn and David Hay his colleagues ; he was second preacher. In 1843, Mr. Lomas was appointed superintendent for the first time, and for two years he had John Rattenbury, George Osborn, and David Hay for colleagues. The great satisfaction which his ministry had given in the provinces, obtained for him a ready and cheerful welcome to the metropolis ; and his first appearance there was in the First London circuit, the headquarters of Methodism. The Conference of 1845, which sent him to London, also conferred upon him the honour of election into the Legal Hundred by nomination. He then became the superintendent of the London First circuit for three years, his colleagues being Henry Fish, George Steward, John C. Pengelly, and Thomas Vasey, also John Rattenbury, Alfred Barrett, and Israel Holgate. Several large chapel building schemes were begun and completed at that period which added immensely to the importance of the circuit, and also to its indebtedness. They were three years of spiritual prosperity, and also of grave and serious financial responsibility ; but there were men of faith and energy, especially Mr. Rattenbury, to carry on the work. At the Conference of 1848, Mr. Lomas was appointed superintendent of the Second London circuit, with Jacob Stanley, jun., William Davenport, George Maunder, and William Arthur, as his colleagues.

Six years spent in London had greatly enlarged the experience of Mr. Lomas, in the full carrying out of the varied agencies of Methodism. His own disposition of mind led him to prefer the quiet of a country circuit, and in 1851, he removed to the Fourth of the Manchester circuits, then all that existed in that city. During his stay in that circuit, at the Conference of 1853, he was elected President of the Conference by an almost unanimous vote, he having 219 votes, and Mr. Farrar 15. Mr. Farrar secured a large vote next year, when he was elected President. Mr. Farrar secured the Secretaryship by 247 votes. John Lomas was the first son of a Methodist preacher who was raised to the Presidency ; the year following, another son of a preacher was elected, when John Farrar was chosen President. On being called to the chair by the Rev. John Scott,* Mr. Lomas made a somewhat depreciatory speech about himself and his abilities, but he expressed strong faith in God, and strong faith in Methodism. He regretted that his very weak sight might lead to confusion, but depended on the reliable vigilance of the Secretary to keep him right. His year of office, though a period of remarkable trial, was one of success, and his name occupies an illustrious place in the honoured roll of Presidents. The special trials alluded to arose from the Disruption of 1849-50, respecting which Mr. Lomas wrote and published two tracts, "Thoughts on Some Decisions of the Conference," eight pages, and another, "Further Thoughts," only twelve pages. These are the only things he prepared for the press, excepting that he delivered the third of the Fernley Lectures on "Jesus Christ, the Propitiation for our Sins," The writer of this sketch was one of those who tried, but in vain, in a crowded chapel, to hear that lecture delivered ; but its publication has made hundreds regret that his pen did nothing more to enlighten the public mind.

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* The Rev. John Scott presented to Mr. Lomas the insignia of office when he was elected President. Mr. Scott died during the last year of the residence of Mr. Lomas at Richmond, and he attended his funeral at Norwood. The day was cold, raw, and wet. After the interment, Mr. Lomas walked away from the rest of the mourners, in a reverie of grief. Sorrow sat deeply on his beautiful countenance. No one noticed his wanderings excepting the writer of this sketch, who followed him, and shortly afterwards accosted him, as his feet were very wet with walking on the wet grass. He was lost in thought and meditation, and when spoken to, gladly accepted an escort to the carriages, as he had wandered far into the solitude of the cemetery.

At the end of the year of his Presidency, the Conference of 1854 appointed him to Hull ; but his estimable and pious elder sister, who kept his house, became so seriously ill, that it became necessary for him to remove as early as possible for her sake. The people of Hull deeply regretted their great disappointment, and in 1855, he returned once more to his former King Street circuit, Bristol. There he remained three years, after which he again took charge of the London City Road circuit, and there he terminated his migrations.

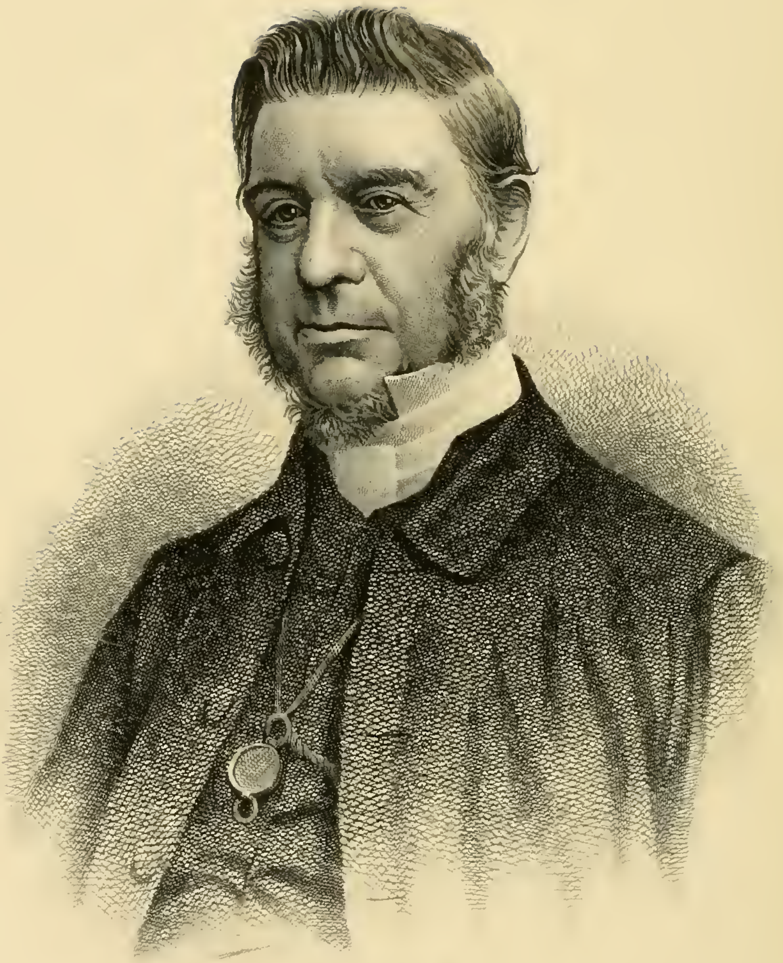
The venerable Thomas Jackson resigned the Theological Tutorship at Richmond College in 1861. To find a suitable successor was far from easy. At length the difficulty was solved by the election of John Lomas. For seven years he taught dogmatic theology at Richmond; how, the men who passed through his hands can best testify,—the testimony is unanimous; his teaching was as near perfection as it could be. In 1868, he removed to the Institution at Headingly, Leeds, and he became a strong but quiet power in Yorkshire. Feeling himself to be an old man—he was then seventy-five—he retired from the professorship in 1873, honoured by all who knew him ; but most of all by the College Committee, and by the Conference, who knew him best. He chose the companionship of his more aged brother, Nathaniel, and they resided together at Clifton, Bristol. Mr. Lomas continued to preach as he had strength, up to the end of his long life. He attended the Bristol Conference of 1877 several times, was taken ill just at its close, and died in great peace, at Redland, Bristol, saying just before he expired, "Come, Lord"; then holy angels convoyed his redeemed spirit to paradise, 20th August, 1877, aged seventy-eight years. At the funeral of Mr. Lomas, the President of the Conference, the Rev. Dr. W. B. Pope, delivered an address, in which he gave a very clear and discriminating sketch of the character of Mr. Lomas's life and work. The following extract was written by the Rev. Benjamin Gregory, D.D., and appears in the *Wesleyan Magazine* for October, 1877 :—

"The basis of the true greatness of John Lomas was the childlike simplicity, humility, purity and transparent truthfulness of his inner man. In him Christ again 'took a child and set him by Him,' 'in the midst' of the disciples, as the model of 'the greatest' in His kingdom. . . . Simplicity was also one great charm and power of his preaching and his speaking. His rich and lively imagination was purely ancillary to his commanding intellect. Close reasoning formed the texture of his sermons, and his fine twined logic was never overlaid with elaborate embroidery, though ever and again there wound amongst its strongest threads a subtle tracery of floral beauty, and sometimes there stood out with startling splendour 'cherubim of cunning work.' His humour, too, in its archness and its harmlessness, bore the same childlike character. . . .

"His pulpit eloquence, after the earliest years of his ministry, was usually—not always—of the calm, gentle, intellectual class. There was a placid, limpid depth and copiousness in his outpourings, or rather overflowings, which reminded the listener of another proverb: 'The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.' To no one could it be said more truly—

'Thy words had such a melting flow,
And spoke of truth so sweetly well,
They dropped like heaven's serenest snow,
And all was brightness where they fell.'

Yet he was at times the son of thunder, especially in confronting unbelief; for his confidence in the Gospel was strong and sensitive, notwithstanding the searching and sceptical tendency of his intellect. In counsel and discussion, there was often an incertitude and undecidedness in his tone, which arose quite as much from his candour and modesty as from his wide and keen perception of difficulties. In debate, his speeches were often like those of Burke, and Sir James Mackintosh, in chivalrous concession and perplexing manysidedness. But in the pulpit his own simple trust and deep evangelical experience rescued him from all faltering; and his hearers from the bewildering clangour of the modern gospel of Yea and Nay. In theology, his humility and self-diffidence stood him in good stead; holding in due check his intellectual acuteness and adventurousness, and withholding him from a perilous annexation of vague, debatable borderland of speculation—the *marches* of metaphysics—to the solid realm of Scriptural theology."



A. Laurie etch.

REV. BENJ. WILLIAM SHAW

[illegible]

William Shaw.

[*Born*, 1798 : *Entered the Ministry*, 1820 : *Died*, 1872.]

MEN of heroic courage and undaunted perseverance have always been found to perform heroic deeds when the time for their services required them. Such an one was William Shaw, the subject of the present sketch, who was the son of a soldier, and whose early years were spent chiefly in connection with the army of defence in England. His father was an officer of trust in the North York Militia, and had to move from place to place as directed. William was the eleventh child of the family, and the early years of his life gave no indication whatever either of the manner of his future career, or of the importance of it. From being the son of a soldier, and himself a volunteer, and having but few educational advantages, it could not be foreseen that he would, in the order of divine Providence, become—first the chaplain of the earliest English settlers in Southern Africa, then the founder of Wesleyan Missions all over that extensive district, then the superintendent of those Missions for twenty years; and finally, his knowledge of the country and people, and his wide and reliable experience, made him, by counsel with the Government authorities, practically for many years the Governor of the Colony. No man in connection with the Wesleyan Foreign Missions has rendered more important service to the cause of Methodism, or done more moral and social good to his fellow-creatures, than did the first English missionary in the Eastern District of the Cape of Good Hope, in Southern Africa.

William Shaw was born at Glasgow, 8th December, 1798, during the time of his father's stay there. Travelling from place to place, he had not many educational advantages, and they consisted chiefly in lessons given him by an elder brother. His father had influence, and he intended obtaining for William a commission in the regular army; but the providence of God ordered otherwise. When stationed at Harwich, William attended the preaching of the Methodists, and was converted there, in November, 1812. The change was genuine, and soon manifested itself in efforts to do good amongst the militia, which he himself had joined as a volunteer, although only fourteen years old. In 1814, his regiment was removed to Ireland, and he at once joined the Methodists there. The minister, Samuel Alcorn, persuaded William to begin preaching, and his first sermon was delivered in December, 1814, in a room in the barracks at Newry, from Rev. vi. 17. Religious exercises had a charm for him which he could not resist. His first efforts were deemed satisfactory, so he continued to preach even when persecution was his reward for so doing. In July, 1815, his regiment was disbanded; the battle of Waterloo, in June, had decided the peace of Europe, soldiers were sent home by thousands, and amongst them was William Shaw, who went to reside at Wisbeach with his father. He joined the Methodists, in that place, and became a local preacher, although so young.

By careful and diligent study, William Shaw had acquired a considerable variety of practical knowledge, and he had become the writer of a neat, clear style of caligraphy, so he opened a school at Long Sutton, in January, 1816, which afforded him a respectable maintenance. Soon afterwards, the desire to be a missionary impressed him strongly; but he had formed an acquaintance with an excellent and pious young lady, and in offering his services as a Wesleyan missionary, it was with the distinct understanding he must be accepted as a married man. At nineteen he offered his services, but his one condition caused his rejection at that time. Thinking he was destined to remain at Long Sutton, he married Miss Ann Maw, 30th December, 1817, and no man could have made a better choice. She was his senior, and proved herself every way worthy of the honourable position she was afterwards destined to occupy.

An unexpected change made a great difference in their family arrangements. So many soldiers had returned home from the war, the country could not find occupation for them, so the Government obtained a grant of £50,000 towards the emigration of the surplus population. South Africa was the district fixed upon for founding one colony, and the scheme proposed included this proviso, that any group of one hundred families might select their own clergyman to go with them, and be their resident minister, the Government guaranteeing to him £100 per annum as long as such salary was needed. A large number of Methodist families joined together, and with a few others, made up the required number, so they proceeded to select a chaplain, and the lot fell on William Shaw. He was sent for to London, entered heartily into the scheme, but wisely made arrangements to have not only Government patronage, but the recognition of the Wesleyan Foreign Missionary Society, and the entry of Mr. Shaw's name as a missionary of that Society. The Conference endorsed the action of the Missionary Committee, which had been so warmly espoused by the Rev. George Morley, superintendent of the Great Queen Street circuit, from which many emigrant families were going. In the "Minutes of Conference for 1820," William Shaw is entered as the missionary at Algoa Bay, South Africa, with this note: "Brother Barnabas Shaw is superintendent of the South African Stations." He had then been in the colony some time. Both those Shaws became noted and valuable missionaries in Africa.

Before leaving London with the emigrants, the ships being detained by ice in the river Thames, and by other causes, William Shaw had the opportunity of preaching several times in London, and once at Lambeth for the Rev. Joseph Benson. The latter preached in the morning, and announced that a young missionary minister would preach for him in the evening; and Mr. Benson offered such an earnest prayer for the young man, and his emigrant charge, as he never afterwards forgot. Mr. Shaw remarks: "I ever regarded it as a great privilege, to have had the prayers of such a man and of such a congregation." Mr. Shaw made the personal acquaintance of Dr. Adam Clarke, Jabez Bunting, Richard Watson, George Morley, Charles Atmore, Joseph Sutcliffe, and other ministers, and also Joseph Butterworth, Esq., the Treasurer. Mr. Shaw was ordained at St. George's Chapel in the East, 25th November, 1819.

Two sailing ships were freighted with the emigrants, and they sailed from London on 15th February, 1820, and reached the Cape of Good Hope in ten weeks. There they had a rest of five days, and then proceeded forward to Algoa Bay, where they cast anchor on 15th May, having been exactly three months in reaching their destination. All who started did not arrive there; some died on the voyage; others arrived who were born during the voyage. Now commenced a new life for every one of them. Having left the crowded city of London, they found themselves but little better than in a desolate country. Everything had to be commenced. Provisions were secured, but their buildings had to be erected. Sites had to be fixed upon for new towns. One was chosen and called Albany; another was called Graham's Town. The whole population of the Cape Colony, in 1820, including white people, Hottentots, and slaves, was only 110,380. There were but few churches or ministers in the Colony,—a few chaplains with the troops. The district chosen for the emigrants on which to locate was beautiful, picturesque, covered with verdure, and well watered. To build new towns and make new roads was but a slow process, but the work progressed with satisfaction. Two years afterwards, Missionary Shaw himself rode about the settlement, dressed in a sheepskin jacket and trousers, with a broad-brimmed native-made hat, to keep off the rays of the sun. In August, 1820, Mr. Shaw visited Graham's Town, then only a military station; and soon after commenced the arrangements which led to its being adopted as the metropolis of the Eastern Province. The transformation it underwent in twenty years was very great; in forty years, marvellous; and now it is one of the finest cities in any country. The missionary chaplain has preserved drawings of Salem, Albany, and also Graham's Town, as they were after the settlers had been there twenty-two years.

The Salem Mission became a stepping-stone to a Kaffir Mission towards the interior. The missionary operations extended themselves, and new missionaries arrived from time to time to take charge of new stations. In 1830, one of the new missionaries was William B. Boyce.

That venerable and truly excellent man still survives, after voyaging round the world again and again in behalf of Methodism; and he has arrived in London from Australia, a ripe veteran missionary of the grandest type, fast approaching ninety years. Mr. Shaw commenced the Kaffir Mission before the war in Kaffraria broke out; and bad as that war was, it would have been immensely worse, but for his presence in the country, and his influence as a missionary over the contending chiefs. In the book which Mr. Shaw published, "The Story of My Mission," he gives copious and reliable information respecting the first and subsequent Kaffir wars; and his record of those events was so carefully prepared, and studied by the Colonial authorities in London, that Mr. Shaw was consulted on many after occasions by the English Government, as to matters relating to the condition of South Africa. It is on record, and the statement is reliable, that it was by means of three Wesleyan missionaries,—Messrs. Shepstone, Boyce, and Palmer,—who adventured their lives in the effort, that peace was obtained for the Kaffirs, on advantageous terms, although they were the intruders on the land of the settlers, who were obliged to defend their own property. Mr. Shaw spent three years in England, from 1833, and returned to Graham's Town in March, 1837. During his stay in England, he corrected, through the press, some of the many errors and misrepresentations respecting the Kaffirs and the settlers; one letter of his of that series occupied a whole page of the *Watchman* newspaper. Before he left Africa in 1833, the inhabitants of Graham's Town presented him with an address and a silver salver, as a mark of their regard.

The year 1844 was the jubilee of the Albany settlement, and was observed with religious services in several localities. In the capital, Graham's Town, by desire of the inhabitants, the Rev. William Shaw, the Methodist bishop, as he was called there, preached the official Jubilee Sermon in the Episcopal church, with the consent of the Episcopal chaplain: it was afterwards printed. The completion of the celebration was observed by the Methodists on 10th April, 1845, when Mrs. Shaw laid the foundation-stone of the large Commemoration Chapel at Graham's Town. The completion of the chapel was delayed till 1850, on account of the second Kaffir war, but there were great rejoicings when it was opened. At the end of that war, Mr. Shaw made a great missionary journey, northwards to the Bechuana country, thence eastwards to Natal, and back through Pondoland and Kaffirland,—a continuous journey of five months, which resulted in the increased extension of missionary operations. Mr. Shaw's Journal is equalled in interest only by the later travels of Livingstone and Stanley in Africa. His missionary journeys will be highly appreciated by after generations, for the full and accurate description of the country through which he passed, and of the people he met with, when the history of the Colony of South Africa has to be more fully written. The years 1853-55, Mr. Shaw devoted to missionary journeys and explorations. He made full notes of those travels, published an outline of his observations, to give some idea of the extent of the operations of the Missions established since he had been in the Colony. When he had completed a residence of thirty-five years in Africa, he returned to England, brimful of valuable information, laden with honours, and with the hope of spending some years in the ministry of the Methodist Church in England. He sailed from the Cape, 29th March, 1856. The now venerable missionary, William Moister, made his cabin comfortable for the voyage, and he arrived at Gravesend, 24th May, and had a happy Sunday in London the next day. His son, the Rev. William Maw Shaw, then residing at Highgate, took him to his hospitable home, and there he remained until arrangements were made as to his final disposal. At the Conference of 1856, he once more met his valued friend and colleague, the Rev. W. B. Boyce, who had travelled far in behalf of the Gospel. The Missionary Committee gave Mr. Shaw, and a few other returned missionaries, a semi-public reception at the Mission House; and after that, the Missionary Committee arranged that Mr. Shaw should spend two years in attending missionary anniversaries all over the land. The speeches he delivered were so full of interesting information, that he was heartily welcomed wherever he went.

After spending two years in England, Mr. Shaw had been able to survey the great work in Southern Africa from a wider standpoint than he could have had in the Colony; and in 1858, he was desirous of returning to Africa, to carry out important changes in the administration of the Colonial and Native Missions. His administrative genius enabled him to see points for progress and development, and the Secretaries in London saw the advantage of the proposals he laid before them. They would involve an outlay the funds did not enable them then to meet, so the matter was deferred, and Mr. Shaw remained in England. He was not idle. He attended the Missionary Anniversary at Exeter Hall, at which the Rev. James Calvert first appeared before a London audience. His speech, and that of Mr. Shaw, were the two great speeches of the day. In 1857, Mr. Shaw went to reside at Croydon, and there he prepared a revised edition of the Kaffir New Testament for the Bible Society. In 1860, he delivered in London an important speech on Education, at the Centenary Hall. The same year, he published his great work, "The Story of My Mission in S.E. Africa," an octavo volume of 576 pages, with engravings. He had previously, in letters to the *Daily News*, pointed out the capabilities of S.E. Africa as a field for colonisation.

Resolving to remain in England, the Conference of 1860 stationed Mr. Shaw as the superintendent of the Liverpool Pitt Street circuit; three of his colleagues were the Revs. M. C. Osborn, George Bowden, and Luke Tyerman. The latter dedicated his "Life of Samuel Wesley" to Mr. Shaw. He saw three years of religious and financial prosperity at Liverpool, and completed arrangements for the erection of a new chapel at Princes' Park. In 1863, Mr. Shaw was removed to Clifton, Bristol, where he had Dr. Punshon for a colleague. They took to each other most cordially—yea, they had an affection for each other which ended only in death. During that year, Mr. Shaw took the most lively interest in the celebration of the Jubilee of the Wesleyan Missions. In 1865, the Conference called Mr. Shaw to the Presidency, the highest honour in Methodism. He had 206 votes, which was a large representation of Conference influence. Excepting only the Rev. R. Young, Mr. Shaw was the only Missionary of long service who had reached that high position. To be more central to his work, he removed to London, and resided at Chelsea. During the year of his Presidency, he commenced an acquaintance with the writer of this sketch, and it was a mutual advantage, as thereby some unhappy exposures were avoided in Methodist circuits. Mr. Shaw received an address of congratulation from his friends in Africa, on his elevation to the Presidency. That was brought to England by Mr. Shaw's son-in-law, the Rev. W. Impey. That gentleman has since joined the ministry of the Church of England, and held office in the Cathedral at Graham's Town. Mr. Shaw was accompanied by Mr. Impey on his official visit to the Irish Conference, in 1866. The great strain of the work of the Presidency prostrated Mr. Shaw's health, and he was obliged to rest some weeks before resuming his ministerial duties. He remained two years longer at Chelsea, where, in social life, he was conspicuous for his wide sympathies and kindness. On the death of the Rev. John Scott, Mr. Shaw was asked to take the superintendence of the Training Institution at Westminster, till the Conference. He made the first public appeal for a memorial in honour of Mr. Scott.

At the Conference of 1868, Mr. Shaw was appointed to the York circuit, and was made chairman of that district; but at the age of seventy, he found the cold climate of that northern city very unfavourable to his health, so had to give it up at the end of one year; he had a young minister appointed as his assistant. That year terminated Mr. Shaw's career as a Methodist itinerant. In 1869, having been in the ministry just fifty years, he resolved to retire as a supernumerary: that did not mean idleness: on the contrary, on settling at Brixton, he devoted all his remaining strength to the cause—attending committees continually, preaching as often as health permitted, and taking editorial charge of the *Watchman* newspaper, which is such a welcome weekly visitor to the homes of Methodist missionaries abroad, so that Mr. Shaw felt often that he was really addressing, through that paper, many of his fellow-missionaries. In 1871, Mr. Shaw, accompanied by Mrs. Shaw, visited Paris, and took part in the Missionary Anniversary in that city; and he held a service at Chantilly. He took a deep interest in the cause of denominational education, and especially in favour of having the Bible used in primary schools. At the Conference of 1872, Mr. Shaw delivered a long and important speech on education: that speech indicated the entire mastery which the speaker had of the subject.

Mr. Shaw was a Methodist of the old school. He was an admirer of the Church Liturgy, and was appointed in 1872 Convener of a

Committee to prepare a Book of Offices from the Prayer-Book, for the use of Methodists; but the work was not completed till ten years afterwards. Up to the autumn of 1872, Mr. Shaw had enjoyed excellent health; he was "one of the freshest and fairest of old men," which his last interview with the writer at that time confirmed; but a change set in rapidly. He went on with his usual routine duties to the end of October. During that month, he went with Mrs. Shaw, as the representative of the Missionary Committee, to Southampton, to see the Rev. James and Mrs. Calvert embark for South Africa, feeling himself no ordinary interest in the mission they were undertaking, at such an advanced period of life, by going to the Diamond Fields on the Vaal River. He was on board the steamer, which was in the Southampton Water, ready to sail, when the mails were coming on board; the day was cold and windy, and the rain was falling fast; and the officer in charge of the mails asked Mr. Shaw to shelter him with his umbrella. His kindly nature and gentleness of manners could not refuse; but at his age, and in his feeble health, it was a dangerous experiment, and resulted in a thorough chill and a severe cold, and was followed by the rapid development of the disease which so soon after terminated his life.

On 1st November, he baptised the infant son of Alexander M'Arthur, Esq., M.P., at Brixton, and invoked rich blessings on the child and his parents. That was his last ministerial act. In November, disease prostrated his strength; yet not a word of complaint fell from him. On 1st December, "his countenance was sweet, his voice sound, his mind clear, his heart full of love." He often repeated the words, "Nothing to do but to die." He lingered in great feebleness, in the midst of which he was visited by his endeared friend, the Rev. William Arthur, M.A., to whom, amongst other cheering words, he said, "I have firm hold of Christ and strong consolation. I deeply feel my nothingness, but the Lord is exceedingly good, and whatever He is about to do with me it is well." He spoke most kindly of his brethren in the ministry. The day following he was too weak to be moved. On 4th December, 1872, his last day of life, he was so feeble, he slept most of the day, and to every act of kindness he received from Mrs. Shaw, he said "Thank you," or "Bless you," and once, "Bless you a thousand times"; whilst he lingered, he loved, and loved to the end. A little before eleven o'clock that night, the happy released spirit peacefully escaped from its clay tenement, and entered the realms of the blest, to be for ever with the Lord. His age was seventy-four. The funeral took place at Norwood Cemetery, on 10th December. A service was first held in the Brixton Wesleyan Chapel, conducted by the Rev. Charles Prest. The Rev. Dr. Osborn delivered an eloquent and appropriate extempore address, which was one of the happiest of his many funeral orations, but no report was taken of it. The Rev. William Arthur closed the service with prayer. On the evening of 23rd December, the Rev. Luke H. Wiseman, M.A., President of the Conference, at the request of the Missionary Committee, preached a sermon on the occasion of his death, in City Road Chapel, which was well attended by ministers and missionaries then in London. His oldest surviving friend, the Rev. William Binnington Boyce, wrote and published a copious and interesting "Memoir" of him, with engravings and map, which soon reached a second and much enlarged edition.

The foregoing narrative of Mr. Shaw's active and most useful life will have furnished the reader with the key to his character—which, in a word, may be described as that of an enlightened ecclesiastical statesman, discriminating and far-reaching in his views and sympathies, the practical founder of a colony of English settlers, the father of the people, and the Bishop of his Church. The Hon. Robert Godlonton, a member of the Colonial Legislature, on hearing of Mr. Shaw's death, thus wrote of him in the *Graham's Town Journal*:—

> "His extraordinary administrative ability, and his consummate discretion, were soon seen in restoring harmony amongst parties of diverse opinions. Although he was a recognised member and minister of the Methodist Church, yet the broad catholicity of his mind, and the manliness of his nature, led him to lay himself out to promote the interests of each family and individual, irrespective of sect or party. Three years after he saw the emigrants settled, the wide range of his mind took in the 'region of the vast beyond,' and he started out on a pioneering expedition amongst the Kaffirs and Fingoes. He soon learned to preach in the language of the Kaffir, the Fingoe, the Dutch, and the English, and he has been known to conduct a sacramental service at which all those four races of people were communicants; and he was able to speak to each, in giving the elements, in their own native tongue. He established missions northwards and eastwards, and the mission stations he founded became the centre of

> Christian influence, and also of commercial enterprise. Standing alone in 1823, yet in 1854, when he was leaving the Colony, he had associated with him thirty-six missionaries, one hundred paid catechists, or schoolmasters, and about seven hundred unpaid agents, working at the various stations. He saw the Kaffir tongue reduced to a written language, and the Scriptures translated into the vernacular; he himself revised the New Testament after his final return to England. William Shaw is a fine example of what a single individual can accomplish, when his aim is pure, and his life devoted to his work. As a colonist and a citizen, Mr. Shaw entertained the broadest and most statesman-like views on Colonial affairs. In many times of special exigency, the Government of the country was indebted to him for wise counsels and efficient aid; and respective Governors and those in authority have publicly recognised their obligations to him."

Of the mission stations he founded in Africa, it is pleasing to read their names as they now stand on the map of South Africa; first, Wesley-Ville, then Mount Coke, Butterworth, Clarkebury, Bunting-Ville, and other names of missionary advocates and friends, such as Heald Town, Farmerfield, and Hoole's Fountain; and finally, but not the least in importance, Shawbury, in honour of the pioneer founder himself, and Annshaw, named after his wife. In Kaffirland, and indeed throughout the whole of the Eastern Province of the Cape of Good Hope, the name of William Shaw, even now, is regarded with affection as a household word, and the children will not let it die. A public monument was erected to his memory in the Commemoration Chapel, at Graham's Town, in South Africa; and another one, a large and costly marble tablet, crowded with well-deserved eulogy, in City Road Chapel, London. The closing lines on that tablet are as follows:—

> "Of devout spirit, sound and weighty speech, wise in council, catholic in sympathy, warmly attached to the Church of his choice, but a lover of all good men; with a statesman's foresight and a soldier's courage; large-hearted in benevolence, manly and fearless in his advocacy of the truth; he let his light shine before men with a habitual modesty, which gave to all his excellencies an added charm. He was a good man; he had a good report of all men, and of the truth itself. His sorrowing friends, for all his gifts and graces, ascribe as he would have wished it, to God alone the glory."

John Farrar.

[*Born*, 1802 : *Entered the Ministry*, 1822 : *Still Living.*]

YORKSHIRE has been famous for Methodism from the earliest years of its existence, and some of its grandest triumphs have been achieved on its soil. Many of its most heroic and hardest toilers were born in that county, learned there to live godly lives, and from its towns and villages some of the most useful preachers have come. It was not, however, till the first decade of the nineteenth century, that any Methodist institution was planted on its soil. Just as the second decade of the century was opening out, a few far-seeing old preachers—they were not old then—saw the necessity for establishing a new Seminary for the Education of Methodist Preachers' Sons. The county of Nottingham made a bid for the opportunity of securing such an establishment; but just before the final arrangement was made for the purchase, another edifice, with large grounds, was offered for sale, and after a small committee of preachers had visited the place, they promptly settled the question by purchasing the Woodhouse Grove estate, Apperley Bridge, about midway between Leeds and Bradford. Yorkshire was proud of the honour of being so favoured; the premises were soon put in proper working order, and although it is now seventy years since it was opened, with a small company of sons of Methodist preachers, yet there are still living several of those who were the earliest pupils of that institution. One of those was John Farrar, the son of John Farrar, Methodist preacher, who entered the ministry in 1796, and who for forty-one years itinerated in the Connexion, and died in 1837. It was a privilege to have his son entered as one of the first pupils; and ten years afterwards, the father lived to see his son appointed by the Conference the second master of the school in which he had been educated. The first Governor of the Woodhouse Grove School was the Rev. James Wood; the second, the Rev. Thomas Stanley; the third, appointed in 1816, was the Rev. Miles Martindale, one of the most fatherly-looking men in the Methodist ministry, and his wife was one of the most matronly women. Soon after his appointment to that office, he formed an acquaintance with Miss Sophia Martindale, which was a blessing to both for more than half-a-century.

John Farrar was born at Alnwick, Northumberland, 29th July, 1802, when his father was the superintendent minister of the Alnwick and Berwick circuit. His father's desire was that his son might be a minister, and he took care of his education, and of his moral character and religious training, until he could be sent away from home to school. He was one of the first to enter the new School when opened at Woodhouse Grove. At the time of his birth, the Rev. Miles Martindale was chairman of the district in which his father was travelling; therefore became acquainted with the circumstances; and when, in after years, he became Governor of the School, the boy secured his kindly attention. He became converted whilst a school-boy, and that rather helped than hindered his progress in learning. He became a local preacher whilst he was an assistant in the School, and his attainments both as a teacher and preacher were so considerable, that at the Conference of 1822, just when he was twenty, his father had the joy and satisfaction of seeing his son received by the Conference as an itinerant minister on probation. His name does not appear on the Minutes as being received till the year 1823, when he is entered as at Woodhouse Grove. His father was stationed at Bingley in 1823, and therefore they could frequently meet each other. Mr. Martindale was continued in the office of Governor at the School one year longer than was the intention of the Conference. During that year Mr. Farrar, junior, and the youngest daughter of the Governor selected each other for life companions, and after he had been received into full connexion by the Conference in 1826, he married Miss Martindale. He continued at the School as a tutor during the four years of his probation.

Having entered fully on the pastoral office in August, 1826, he became an itinerant minister, his first circuit being Sheffield, where he remained two years, the first under the Rev. Richard Waddy and three other colleagues; the second year he was the fifth preacher, under the Rev. William Henshaw, a man of saintly character. His mental acquirements were superior to those of his four colleagues, and he had large and appreciative audiences to hear him in all the three town chapels, one of which had been opened only three years before by Dr. Adam Clarke. In 1828, he removed to another Yorkshire circuit—Huddersfield—where he remained three years; the first year under the accomplished James Bromley, with William Jones as colleague; the second year he became the second of three preachers, the third being the Rev. William M. Bunting; the third year, John Hannah was superintendent. At Huddersfield, as well as at Sheffield, he had to preach to large audiences; and amongst them experienced people, who could appreciate his intelligent and instructive ministry. He found opportunities for cultivating his mind, and making himself familiar with the literature of the time, though only to a limited extent. In 1831, he removed to the Macclesfield circuit, where he was the third preacher, first under Alexander Bell, and the second and third years under Elijah Morgan. Before the expiration of his three years there, his fame had reached the metropolis; and in 1834 he was stationed in the Spitalfields circuit, London, under the venerable William Naylor and Joseph Cusworth, he being the third preacher, with John E. Coulson as his junior. Mr. Coulson still survives, as the oldest of his colleagues. In the second and third years, he had "Father Reece" as his superintendent, who the third year was President, and he had to render assistance to him, as there was considerable uneasiness and commotion in the London societies, owing to the trial of Dr. Samuel Warren. He made good use of the facilities offered him in London to advance his studies, and to cultivate his mind. These opportunities were increased in 1837, when he was removed to the first London circuit, the headquarters of the Connexion, where he had ready access to the Book-room. Here he was again favoured, the first year, by having the President of the Conference as his chief, the Rev. Edmund Grindrod; and the second year also, 1838, he was directly under the President, the Rev. Thomas Jackson, that being the year preceding the Centenary of Methodism. His colleagues were men of note—namely, Jacob Stanley, sen., William M. Bunting, Thomas Martin, William Kelk, and B. B. Waddy. That appointment closed his itinerant career as a Methodist preacher, but not his work in Methodism.

A new department had been created in the Methodist Connexion, by the resolution of the Conference, in 1834, to establish a theological institution for the training of young men for the ministry. In that year the first officers to the same were appointed, and students were received on trial, some of whom became the foremost men in the Connexion in subsequent years; but there were others who, whilst they possessed piety, and fair preaching ability, yet were inadequately instructed in many important branches of knowledge; and to meet such cases a preparatory class had to be commenced. The Conference very wisely selected Mr. Farrar as the Tutor and Governor of the new branch, in 1839, and he commenced his duties at Abney House, Stoke Newington—the same building in which Dr. Isaac Watts had died, ninety years previously. In that office he continued four years, giving so much satisfaction, that in August, 1843, he was called to the exercise of the talents he had cultivated so successfully when at school, and was then appointed Classical Tutor to the college, which by that time was concentrated in the handsome new building erected at Richmond, out of the proceeds of the Centenary Fund. Mr. Farrar continued to reside at Richmond, in the prosecution of the duties to which he had been appointed, during a period of fourteen years. Quietly and without ostentation he had laboured, the results being known only to the Committee of Management; but the Conference was aware to what extent they were under obligation to him for his services, and in recognition thereof, in 1854, he was elected President of the Conference.

To no one was the promotion to that high office a greater surprise than to John Farrar himself. He had been three years in succession

Secretary of the Conference, and had so discharged the duties as to secure the approbation and thanks of the foremost men in the Connexion. In 1851, he published, in parts, a "Biblical and Theological Dictionary," in 656 pages, to supply a greatly-felt want in the body, both by local preachers and the younger itinerant preachers, who could not purchase the more elaborate and costly Dictionary by Richard Watson. Mr. Farrar's book soon became extensively useful, and made for him many new friends. Still following on in the same course of useful study, in 1853 he published an "Ecclesiastical Dictionary," extending to 560 pages; of which the Editor of the *Wesleyan Magazine* said: "It is remarkable for the amount of information compendiously presented on church history, antiquities, rites, denominations, liturgies, creeds, discipline, &c. It supplies a long-felt want by those who have not access to large libraries." He had previously published, in 1839, in book form, "The Proper Names of the Bible, their Orthography, Pronunciation, and Meaning,"—second and enlarged edition, 251 pages, in 1844.

As a teacher of so many scores of sons of the preachers, as an itinerant for thirteen years, as a college tutor to a large number of young ministers, and as an author, he had done something tangible for the recognition of his brethren; his name secured 136 votes, as against John Bowers, 59, and Isaac Keeling, 58. He acknowledged his election to be a mark of the love of his brethren, and it was to him one of the highest joys he could have on earth. He said he had not sought office, as he had not the talent for it. He glanced back at all those men who had preceded him in the Presidency, and rejoiced greatly at being so highly favoured as to be placed in the list of such holy and distinguished men. He said he was born and cradled in Methodism, he was the first Woodhouse Grove scholar who had been raised to that high position; two Kingswood scholars—Lessey and Lomas—had preceded him in the Presidency. He referred very touchingly to the condition of the societies, owing to the expulsions of 1849-50, and remarked that churches must have times of trial as well as individuals; and one of their trials that year was that they had a decrease of 6787 members, and that was the fourth decrease in succession. He strongly urged upon the brethren to pray for a revival, and the outpouring of the

Holy Spirit on their Church. One gratifying circumstance to him was the reception of a letter of hearty congratulation, signed by sixteen of Mr. Farrar's former pupils, who were ministers at the Conference, amongst whom was W. M. Punshon. He preached his official sermon before his brethren, from the text, "Thou art Peter, and on this rock will I build my church," Matt. xvi. 18. At the end of his official year, the *Watchman* said of him, he had risen to the office by solid sterling worth alone; that he had long been a sub-secretary, then the official Secretary, and his ready ability, swift hand-writing, and great assiduity, had secured for him the confidence of his brethren. The vote of thanks to him was moved by the Rev. George Marsden, seconded by Rev. Thomas Jackson, and supported by Dr. Bunting.

Mr. Farrar resumed his duties at Richmond in 1855, and continued there for two years longer, when he surprised many of his friends, by specially desiring to try circuit work again; and in compliance with his wish, the Conference of 1857 appointed him superintendent of the First London circuit. He remained there only one year; on the retirement of the Rev. William Lord from the office of Governor and Chaplain of Woodhouse Grove School, in 1858, Mr. Farrar was selected to be his successor, so was sent back to the institution where he began his public career, and from whence he obtained his wife. He retained that office for ten years, and was part of the time chairman of the district. Another theological college for the training of young ministers having been opened at Headingly, near Leeds, it was necessary to have an experienced minister at the head of the establishment; and in 1868, Mr. Farrar was chosen Governor of that college, where he remained nine years.

The services which Mr. Farrar had rendered to Methodism were so exceptionably arduous and important, that sixteen years after his first Presidency, the Conference of 1870 re-elected him to that office. He had served the Connexion as Secretary of the Conference fourteen years, for which he had only verbal thanks; a large number of the younger ministers had been his pupils, and when it was proposed again to re-elect him, it had been the intention to have placed the Rev. Thomas Vasey in the chair. The votes cast were—Farrar, 173; Vasey, 148. Could the preachers have foreseen that before another Conference

Mr. Vasey's career on earth would have been ended, the voting would have secured his election; he greatly felt the disappointment. It is probable that Mr. Farrar's will be the last re-election to the Presidency. He had been forty-eight years in the ministry, and only few cases were on record of a minister of so many years' standing being so elected. He had then his usual energy and elasticity of mind, and the use of all his faculties. More than two hundred of his pupils were in the ministry, and to that fact he placed the reason for his second Presidency; and during his ministry he had laid his right hand on the heads of five hundred young men, at their ordination. He stated his opinion that the platform in the Conference gave a minister no importance or position above his brethren.

Mr. Farrar continued his duties at Headingly till the year 1877, when the infirmity of age obliged him to become a supernumerary. He then came to reside near Finsbury Park, London. Mrs. Farrar accompanied her husband. She was six years his senior. They found, in their new circuit, several families with whom they had long been acquainted, being sons of Methodist preachers who had, half-a-century previously, been boys in Woodhouse Grove School. Mrs. Farrar had known the School from its foundation. She cheerfully welcomed visits from those old friends, to talk over old times. Three years after their arrival in London, Mrs. Farrar peacefully passed to the haven of rest, on 12th July, 1880, aged 84 years, and was interred in Abney Park Cemetery, in ground near where, forty years before, she and her husband had occupied as a garden, when they resided at Abney House. To a large number of Methodists, Mrs. Farrar and her parents have special attractions. These are pointed out in a brief narrative, written at the time of her decease, by John Middleton Hare, Esq., one of the earliest Grove boys; and extracts from his notes are worth preserving in this connection :—

"Mrs. Farrar was laid in the same grave as Mrs. Martindale, her mother, and Mrs. Burnett, her widowed sister. The laying of the mother and her daughters in the same cemetery, arose out of the peculiarly eminent career run by the Rev. John Farrar in the Methodist Connexion. No other two names have been so closely and unitedly associated with the educational enterprises of Methodism, neither in so many instances nor for so many years, as have the names of Martindale and Farrar. Miles Martindale was Governor of Woodhouse Grove from 1816 to 1823; John Farrar from 1858 to 1867.

In that School Mr. Farrar was one of the pupils at its foundation, and was serving in it as second master while his future father-in-law still held the office of Governor. In 1839 he was appointed Governor of the Theological Institution at Abney House, an appointment which he filled during the four years of its continuance. At that time, his venerable mother-in-law and Mrs. Burnett domiciled with him, died, and were buried in the adjoining cemetery. In 1843, and for fourteen years following, he discharged the duties of classical tutor in the Richmond branch of the Theological Institution; and from Woodhouse Grove, in 1868, he passed to Headingly, of which he was the first Governor, retiring to Finsbury Park circuit in 1877, when the infirmities of age suggested the necessity for some repose after so long, so responsible, and so distinguished a period of service. In 1869, a short time before Mr. Farrar closed his official connection with the Grove, that period of his married life was brought to a brilliant termination by the Jubilee of the School. Several of the fine old scholars present on that memorable occasion have since passed away. Sir Wm. Atherton, Dr. Wm. Stamp, Dr. Samuel D. Waddy, and the Rev. Francis Athow West, will not again revisit their youthful haunts; but a few, of the first years, still survive, who can never forget the easy grace and the elegant hospitality with which Mrs. Farrar received and entertained her distinguished company.

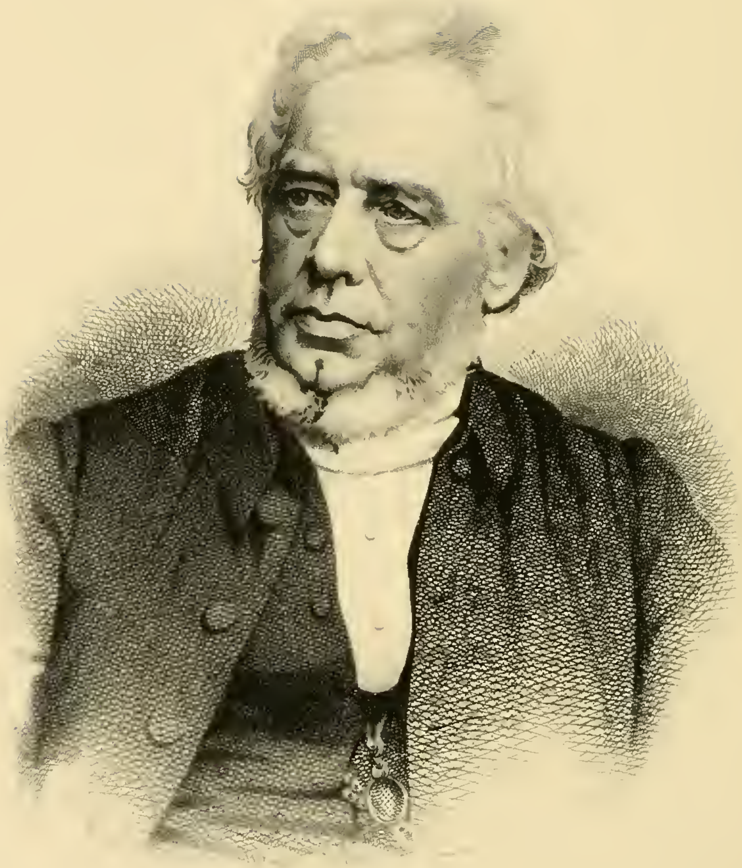
"These dates in the life-story of the husband are thus recalled, because they belong in an equal degree to that of his admirable wife. They both, in fact, acquired the experience which qualified them for their pre-eminent usefulness in the same successive schools. Methodists are apt to think, and are right in thinking, that, in their itinerant ministry, the wife of a Methodist preacher is next in importance to her husband. And if this is the case with regard to circuit work, much more must it have been true in the unparalleled career, unparalleled for length, variety, and efficiency, of Mr. and Mrs. Farrar. There can be no doubt that, under his government, Woodhouse Grove School attained the highest character it has ever reached. While this is said, other things must not be forgotten. Mr. and Mrs. Martindale came to that Institution at a time when, to say the least (for all that might be cannot be said), from gross inefficiency in both the household and tuitional departments, it was in a shattered, demoralised, and all but ruinous condition. Mr. Martindale recovered and elevated the moral, social, and educational tone of the School, and was greatly helped by his wife and children. The boys felt that a mother and sisters were among them, and certainly a father also. Only very few now survive to remember the parental and sisterly kindnesses of that generous family; but in the ranks of the preacherhood there live hundreds in whose grateful and reverential recollections the good works and gentle offices of Mr. and Mrs. Farrar hold a common if not an equal place.

"Before her marriage to Mr. Farrar, Miss Sophia Martindale was remarkable for graces of feature and of form; and, in age as well as in youth, those who had the happiness of seeing her in both, felt prompted to recall the words of Horace and exclaim—

'O daughter, fairer than thy mother fair!'

As, between her mother and father, every eye perceived that mutual assimilation which, in spite of particular individualities, is often the result of early attachments and protracted companionship, so, in Mrs. Farrar, were combined the more salient characteristics of both her parents, although the contour and expression of her mother, who must have been beautiful when young, were markedly predominant. Mrs. Farrar's was to the last one of those rare countenances in which the eyes speak before the lips open; for her looks gave bright and luminous promise, as well as beaming assurance, of the sentiments within, in fascinating harmony with every word and phrase uttered. Always lights shining in a serene sky, they glistened with a sparkle undimmed by age, and a facile and mobile play, in genial accordance with the cordiality of her spirit, the vivacity of her temperament, the readiness of her wit, the gaiety of her humour, and the perfect openness of her disposition."

When Mr. Farrar had completed eighty years, he left London, where he had but few friends, and went to reside at Headingly, near Leeds, where he had passed some of the happiest and most useful years of his life, and where he might meet occasionally with many familiar faces. Mr. Farrar's literary reputation will be of a permanent character; though his publications are but few, they are solid, and will endure in testimony of his care and diligence as an author. No literary diploma has been conferred upon him, but there have been few preachers to whom an M.A. degree, or that of D.D., have been given, whose solid learning and acquirements were better deserving of such recognition than those of John Farrar. When he is called to join the redeemed before the throne, many preachers in the Methodist Connexion will readily acknowledge their indebtedness to him, for any success they may have achieved since they were pupils, and John Farrar their teacher.



C. Laurie Sc.

REV. SAMUEL D. WADDY D.D.

Thomas Black, L [illegible]

Samuel Dousland Waddy, D.D.

[*Born*, 1804: *Entered the Ministry*, 1825: *Died*, 1876.]

RICHARD WADDY was a name well known in English Methodism during the whole of the first half of the nineteenth century. He was a tall, robust, and handsome Yorkshireman, with a well-knit frame, capable of enduring much toil, gentle in manners, thoughtful, and highly esteemed as a Methodist preacher, in which ministry he served during a period of fifty-four years—from 1793 to 1847. He died honoured and beloved in 1853, and a memoir in the *Wesleyan Methodist Magazine* for 1857, will preserve his memory in Methodism. He left two sons in the Methodist ministry; the elder, the subject of this sketch, and his brother, the Rev. Benjamin B. Waddy. One of his grandsons is Samuel Danks Waddy, Q.C., and M.P. for the City of Edinburgh, of whose father the following particulars will be read with interest.

Samuel Dousland Waddy was the second son, and the second child of twelve in the family, and was born at Burton-on-Trent, 5th August, 1804. He inherited from his father the sunny good-humour which never failed him, and from his mother a high and dauntless courage which feared nothing. From each he learnt lessons of prompt decision, love of order, thoroughness of work, and devotion to duty, combined with a natural and ready wit, and a faculty of governing himself and others. The scanty income of his father necessitated his learning lessons of thrift and self-denial in childhood. In May, 1813, he became a pupil at Woodhouse Grove School, where he remained for six years, keeping pace in classics and mathematics with his schoolfellows, and was thrashed every day to keep him to work. The only distinction he there obtained was in his last year, 1818, when the best prize was awarded to him for an heroic poem on the "Nativity of Christ," his competitor being John Middleton Hare, who still survives in honourable and honoured age.

Leaving school in 1819, he went home to his parents, who were then located at Bristol. The choice of occupation for him was somewhat difficult. First he tried employment in a lawyer's office, then in a merchant's counting-house, then, worse than all for his own disposition, to serve at the counter of a linen-draper. How his mind revolted at all these, chiefly at the latter, when he learned what tricks in trade were played, and which the assistants were expected to play, on behalf of their employers, whether they were honest or no! Samuel Waddy firmly refused to be a party to business transactions which he knew were dishonest; so was shut up in an underground store-room, to give out goods from a dark cellar, he being too honest to serve customers. That was painful experience not lost upon him. Just forty years before, Adam Clarke was apprenticed to a dishonest draper in Ireland, and both he and Samuel Waddy were heartily glad to escape from such forms of servitude. After his escape, he came to London to study medicine with his elder brother, Jonathan, at Brixton. The time spent in that study was of great service to him in after years; his retentive memory and natural aptitude for surgery, enabled him, after he became an itinerant preacher, to treat poor people gratuitously; and at Wesley College, he frequently employed his quick but tender fingers in sewing and bandaging boyish wounds.

His visit to London was soon afterwards followed by his conversion. In November, 1822, under a sermon preached by the Rev. Josiah Hill, his mind was deeply convinced of his need of pardon. During several days and nights, he suffered much sorrow of spirit; but on the 26th of that month, his sorrow was turned into joy; on Saturday morning, whilst wrestling with God in prayer, he realised an entire change from utter wretchedness to perfect happiness, so that he danced round his room for very joy. Very soon afterwards, he went with Mr. Cross, a young convert, to Guy's Hospital, to visit and pray with the sick; and he read and explained passages of Scripture to the poor sufferers, with such happy results, that early in 1823 he became a Methodist local preacher, in Lambeth, and began to meet in band. One of the local preachers was Charles Haydon, who formed a firm friendship with Mr. Waddy, which was continued throughout life. Mr. Waddy met in class with good Father Reeves, who much encouraged the young man to go on preaching. He was then twenty years of age, had been converted two years, and was told one day by his leader that one soul was converted under the sermon he preached last. That fact determined the choice of his after life. He had gifts, he had grace, and now he had fruit as the result of his ministry. His own mind was bent on the ministry, but he was greatly discouraged by the remarks of his father, who said, "You will never make a preacher, Sam; you may show kindness and sympathy with the people, and may get on pretty well; but a preacher you *never* will be." That father lived to see his "Sam" one of the foremost preachers in the Connexion, gathering a thousand people to hear him preach every Lord's Day. His father was a man of sound judgment; but on that occasion his judgment was in error.

Convinced that the ministry was his future sphere, his brother reluctantly released him from his engagement with him in his profession, and instead of becoming a doctor of medicine, he afterwards became a doctor of divinity. When at the end of 1824 he was convinced what was his duty, he consulted with the Rev. Richard Reece, father of one of his schoolfellows, and after examination, was recommended to the May district meeting as an itinerant minister on trial, and accepted by the Conference of 1825 into the same body as his father, who had then been more than thirty years a preacher. Samuel was stationed first at Cambridge, a large circuit, which took a fortnight to travel to and preach in all the places; the work was hard, the pay small, and the people in a state of unrest through trouble during the year previous. He met with a learned Jew, and with him studied Hebrew, and composed a few sermons. He had trying and even painful experience in his first circuit; one of his colleagues was so ready to give way to fits of mental depression, that he would at times neglect his appointments to preach, which so grieved Mr. Waddy, that he threatened to horsewhip him if he again neglected his duty. The threat was carried out, and the nervous depression was cured. Another trying circumstance occurred there. Preaching one night in summer to a village congregation, all of whom had been out in the hayfield from early morning, drowsiness overtook them, and before the sermon was half over, seeing the condition of the people, he paused and asked, "Is there any one here awake?" There being no reply, he paused, looked round, but all were fast in sleep, so he left the chapel and walked home, leaving them to close the service. One year at such a place was sufficient for him, and in 1826 he removed to Lynn. There his experience was even more trying, but in a different way. He lived with the superintendent, Mr. Thos. Rowe, whose infant daughter was dangerously ill with measles, and her mother too ill to attend to her. The young doctor-preacher took the infant under his care in his own room, attended to her medicine and food, and saw her safely recover. Forty years afterwards, when the wife of the Rev. Dr. John Lyth, that infant told Dr. Waddy's daughter, that she owed her life, under God, entirely to his nursing her in 1826, when her own mother could not do so. The debt on the circuit, and other uncongenial circumstances, helped to limit his stay at Lynn to one year.

In 1827, Mr. Waddy was stationed at Birmingham, under the eccentric but somewhat clever William Gilpin. His mind was unevenly balanced, which was a source of unhappiness to the young minister; but the work was more congenial. There were four large chapels in the town, and fewer places in the country where he had to preach. There his salary was six guineas per quarter, and an extra guinea to buy books, instead of four guineas he had been receiving before. That was the pay of a young Methodist preacher fifty years ago; times are altered now, when some of the elder preachers receive from £300 to £400 per annum, and the youngest from £100 to £120. The Birmingham circuit was every way more agreeable to him, but he had to work hard. At the end of his second year there, he reported the titles of the books he had read in twelve months—forty-one volumes, besides diligently studying Hebrew and mathematics, preaching, visiting, and making new sermons. He was told that his reading was insufficient. He would gladly have read more, and did, but not of a kind he could report, as he read more than twenty volumes of philosophy and moral essays. That year he formed an acquaintance with the Rev. Joseph Fowler, which continued through life: that year he formed a friendship with Miss Elizabeth Danks, residing at Wednesbury, a pious and accomplished young lady, who, in August, 1829, became the much loved wife of Samuel Dousland Waddy. For nearly fifty years they lived most happily together, and Mrs. Waddy survived her husband. At the Conference of 1829, in Carver Street Chapel, Sheffield, Mr. Waddy was received into full connexion: and in that chapel afterwards he exercised for very many years a powerful and attractive ministry.

Mr. Waddy's first circuit, after marriage, was Gateshead-on-Tyne, under the Rev. John Mann and Hodgson Casson. The latter was quite an eccentric and original character, who did much good in strange ways no other person would have thought of. Mr. Waddy was a man of plain speech and plain manners; and when his naturally curly hair gave him what some of the simple Northumbrians thought the air of foppishness, he tried once to keep his hair flat on his forehead with a good supply of oil, at which the simple folk were pleased; but nature would rule. In that circuit he spent two laborious but very happy years; and in 1831, he was stationed at Northampton, with his own father as superintendent, who was then getting into years, and the presence and aid of his son was a source of comfort to him. Before leaving Gateshead, on 27th June, 1830, their first child was born, and was named, to include his mother's maiden name, Samuel Danks. He has become one of the foremost counsel and senators in England, and can and does preach as well as his father.

From August, 1831, Richard Waddy, and his son Samuel D. Waddy, were the Methodist preachers in the Northampton circuit. Very pleasantly they laboured together for three years. During that time, Samuel originated a plan for founding a high-class school in that locality, and issued a prospectus, and obtained subscribers; but on hearing that an old-established Methodist schoolmaster would be ruined by the new school, he deferred carrying out his plans till he went to another circuit. Calling one day on a farmer, on his way to a country missionary meeting, he asked for a subscription, which was at first refused; but on urging his appeal, the farmer pointed to a basket holding five poundsworth of old penny pieces, and promised him that, if he would take it without help, as it weighed seventy pounds. The offer was accepted, the basket put on his saddle, and the preacher walked beside his horse to the missionary meeting, where the basket and the coppers made quite a sensation. Mr. Waddy was an expert horseman, and a fearless rider. Asking the loan of a horse one day, the farmer said he had only his own hunter, which no one could safely ride but himself. He was brought out, the preacher asked the nearest way to the village he was going to, and being shown the way as the crow flies,—over fields and hedges,—away flew the hunter, over meadow, hedge and ditch, carrying the preacher with him, to the astonishment of the farmer — who said afterwards, he never saw a Methodist preacher ride like Mr. Waddy.

The next removal of Mr. Waddy was in 1834, when he was appointed to the Carver Street circuit, Sheffield. He travelled, as it is called, in that place for six years; then for four years he was elsewhere, but returned to Sheffield in 1844, there to remain for eighteen years. He was now thirty years of age, had made himself thoroughly acquainted with the character and constitution of Methodism, and was perfectly convinced that, as a form of religion, it was one of the best to meet all the wants and circumstances of the people. He was deeply impressed with the importance of providing a thoroughly good education, of a high class, for the sons of Methodists, in which religion should form an integral part. That conviction had been deepened by the study of the Roman Catholic Relief Bill, which had shortly before been passed in Parliament. The inquiry awakened in England in consequence of that measure, had led him to make himself entirely master of the great controversy with Rome, and the more deeply he studied, the more he was convinced of the terrible nature of that gigantic heresy. The mastery he gained of the subject made him an able and powerful advocate of Protestant principles, and his efforts in that direction became one of the characteristic features of his after life.

In the crusade against Colonial slavery, in Sunday schools, and Missionary societies, and in all national questions, he took an active and earnest part. The Sheffield circuit was greatly agitated by the adherents to Dr. Warren, and by the opposition to the founding of a Theological Institution in Methodism, when Samuel D. Waddy was appointed a minister there. His loyalty to principle, his firmness of character, and his mastery of Methodist business, marked him out as the best man to go to a disturbed circuit. He entered on his duties, under good Father Reece, with much earnestness. He gathered the young men about him, and formed a class for Biblical instruction at six in the morning, which was largely attended. The Conference of 1835 was held at Sheffield, and as Mr. Reece was chosen President, much of the work of that important assembly devolved on Mr. Waddy. It was at that Conference Dr. Warren had to be expelled. As a reward for the great labour he undertook and completed in connection with those proceedings, he was appointed, although so young, the Financial Secretary of the district.

During the years 1835-36, Mr. Waddy introduced to the Connexion his scheme for the establishment of a high-class school; it met with so much appreciative encouragement, that it was formally submitted to the Conference of 1836, and approved by that body in a resolution which is entered on the "Minutes." The foundation of the Wesleyan Proprietary Grammar School at Sheffield was the result of that effort; and some years afterwards it enlarged its scope, became affiliated to the London University, and has since been known as Wesley College. To have been the means of founding an institution of such magnitude and importance, was a great honour, and Mr. Waddy's name will go down to future generations as one of England's religious and literary benefactors. Of the variety and extent of Mr. Waddy's labours in Sheffield, from 1834 to 1840, it will not be possible to speak. The writer had the privilege of hearing him both preach and lecture on several occasions at that period, and afterwards, and to him they were occasions of delight and instruction, remembered after nearly half-a-century.

The Conference of 1836 was memorable for two important changes then introduced; one, the appointment of missionary deputations, when his name was included to visit Birmingham; the second was, that of ordaining the young ministers by the imposition of hands. These have both been continued ever since. The ordination question led Mr. Waddy to try and assimilate the modes and habits of the Methodist Church, somewhat more to those of the Church of England than they had been heretofore. That led him to introduce the use of the gown, bands, and Liturgy into the chapel of the Sheffield School, and they are continued there to this day. Mr. Waddy went one step further, and when, in 1840, he removed to Hull, he and the Rev. William M. Bunting began to use the gown and bands in conducting Methodist services. That proceeding was misunderstood by the Methodist people, and a great outcry arose against it in many places,—so much so, that the Conference had to prohibit their use, and it was thought wise to remove the two offending ministers to another sphere of labour; so after remaining one year only in Hull, Mr. Waddy was sent to Bath. Before leaving Sheffield, the Directors of the new school, aware of the value of Mr. Waddy's services, retained him as Secretary of the Institution, so he had to visit the School at each monthly meeting of the Board, till he removed to Bath, when he resigned the office. It was soon found, however, that the School lost its reputation by his absence, and he was selected to return to the School in 1842; but it was not till he had laboured his full three years in Bath, that he accepted the Sheffield appointment, and in 1844, he became Governor and Chaplain of the Sheffield School, and that position he retained eighteen years.

No man could have had a more difficult position than was that of Mr. Waddy on his becoming Governor. The School was heavily mortgaged, and had a large floating debt; the discipline was bad, and the property out of repair. Resolutely he set himself to conquer all these difficulties. He examined the character of each pupil, expelled the worst, and told the others, "I am determined to be obeyed, and to be obeyed without question; but I hope I shall also be loved." He was a stern Governor; but he was true, brave, manly, sympathetic, and gentlemanly in his conduct, and he urged on every pupil, as he spoke with them personally, to be Christian gentlemen. He had his own sons in the College, and they exercised a happy influence on the other boys. He obtained a royal warrant, constituting it a College, raised the fees and the salaries of the masters, and the character of the School soon was raised to a high standard of excellence and success.

Six and twenty years after Mr. Waddy's own conversion—November, 1848—a marvellous revival of religion at the College was experienced, in which nearly every boy in the school, several of the tutors and servants, and two of the Miss Waddys, were converted. His own son Samuel began to preach at that time, and he has been a local preacher ever since. In 1849, Mr. Waddy was elected Treasurer of the Preachers' Children's Fund, of which he had been Secretary for thirteen years; he retained the Treasurership till 1873, when failing health obliged him to resign. At the Conference of 1849, when three ministers were expelled from the Methodist Connexion, the *Times* newspaper published, in a leader, some strictures on the conduct of the Conference, and Mr. Waddy wrote a long letter to that paper in defence of Methodist discipline; he did not thereby fall in with the action of the Conference. In 1850 he was elected into the Legal Hundred, and placed on several Connexional committees, and was made Treasurer and Trustee of the Annuitant Society—an office which gave him great satisfaction. He succeeded Dr. Bunting in that office.

The Conference of 1852 was held in Sheffield. On that occasion the Governor, tutors, and boys assembled in Carver Street Chapel, and were addressed by James Montgomery, the poet, and an address from the boys was read to the Conference. That was a semi-official recognition of the School by the Conference. The Governor encouraged the boys to hold a yearly Missionary Meeting in the College, at which the speakers were students, and the chairman an "old boy"; that fostered a missionary spirit amongst them. In 1859, at the Manchester Conference, Mr. Waddy was elected President; and he conducted the business with dignity, fidelity, and courtesy. He was elected by 311 votes—the largest number which had been ever given. At the end of his official year, he delivered the Charge to the young ministers at the London Conference, in two parts—one to the Methodist People, the other to the Ministers. It was published immediately afterwards in two forms, and had a large sale.

He entered on the Governorship of the College at forty: he gave to it eighteen of the best years of his life, then he desired more retirement. On his resignation, he had the most gratifying testimony from the proprietors, and from the pupils also, of the value placed on his services. He had been a wise general in conquering difficulties, and he left the Institution in a high state of prosperity. At the Conference of 1862, he returned to circuit work, and was located in the metropolis, at Chelsea. He enjoyed his residence in London. In December, 1863, he delivered the Valedictory Address to the students at Westminster. At the end of three years he removed to the Lambeth circuit, where he remained only two years, his family not being well all the time of his stay there.

Desiring a more quiet and more healthy location, in 1867 he removed to Clifton, Bristol, where, conscious of growing weakness, he continued to labour for three years with all the strength and energy he could command. In 1870, he retired from the itinerancy, and settled in a house built for him at Redland. He was becoming deaf, but could preach with pleasure. In March, 1873, he went to preach at the city of Wells. He seemed in good health, but on the Sunday morning he was seized with paralysis. He feared all was over, but he rallied so much as to be able to preach twice that day; it was by a violent effort of the will, but it was a costly experiment. He never preached again. He lingered on in much weakness for more than three years, but throughout exhibited the character of a resigned and mature Christian. In great peace he passed away to his rest, on 7th November, 1876, aged seventy-two years. His son Samuel has caused to be erected in City Road Chapel, London, two massive red granite Aberdeen pillars, and pedestals, highly polished, about thirty feet high, one on each side of the communion recess, to the memory of his father. They cost about £700. On the pedestal to the left is an inscription in incised gilded letters, which embodies so well and pointedly the character of Dr. Waddy, that its insertion here will be appreciated, and appropriate:—

Sacred to the memory of the
Rev. SAMUEL DOUSLAND WADDY, D.D.,
who was born on the 5th of August, 1804,
entered the ministry in 1825,
and was President of the Conference in 1859.

An eloquent man, mighty in the Scriptures and in prayer,
he cultivated his rich and varied talents
by patient study and close communion with God,
conscientiously restraining his brilliant wit,
and striving chiefly to win souls for Christ.
He consecrated to his ministerial and pastoral work
a resolute and generous spirit,
a vigorous and acute intellect, a loving and brave heart.

Diligent in business, strong in government, ready in debate,
a loyal Methodist, a sound Protestant, and a pure Christian,
he served his Church faithfully and well
in many important Connexional offices, and
in the foundation of Wesley College, Sheffield,
the first Methodist high-class public school,
where, as Governor and Chaplain for 18 years,
he by his manly example and godly precepts,
trained hundreds of youths for both worlds.

Having for half-a-century lived to preach Christ crucified,
he died on the 7th of November, 1876,
and hath life for evermore.

This pillar was erected in sad but grateful remembrance of a father who ruled well his own house, and inspired his children with deep reverence and undying love.

His publications were but few; they include a few sermons, one Exeter Hall Lecture on "Sincerity," and his Conference Charge. He printed his Funeral Sermon for the Rev. John Mason. His daughter has published a "Life" of her father—an interesting work. His portrait was given twice in the *Wesleyan Magazine*, and was published separately in a larger size for framing. A funeral sermon was preached for him in City Road Chapel. He was interred at Portland Chapel, Bristol.

George Osborn, D.D.

[*Born*, 1808 : *Entered the Ministry*, 1829 : *Still Living.*]

ROCHESTER is a remarkable old city, and its inhabitants, since the Norman Conquest, have often witnessed events which they had cause to remember with gratitude. One of those events was the introduction of Methodism into the city. For centuries there had been the form of religion taught in the Cathedral, but those who attended the services knew nothing of the effects of religion on the heart. Just a century ago, one of the young men of the city came under the influence of Methodist preaching, in the very small meeting-house on the lower side of the High Street, and by the grace of God, he soon learned the way of salvation by faith in Jesus. George Osborn, a youth of twenty in 1784, joined the much-despised Methodists at that time, and through the good providence of God, vital religion has been fostered in that family ever since, and it is not likely to die out amongst them. Mr. Osborn was one day out in the country near Chatham with John Wesley, who, standing on a hill admiring the fine landscape around, suddenly took off his hat, and began to sing the hymn by Dr. Watts, commencing—

"Praise ye the Lord, 'tis good to raise
Our hearts and voices in His praise."

The hymn was sung through; and Mr. Osborn learned this lesson when admiring fine scenery, not to give the landscape all the praise, and the

Author none. He lived to serve Methodism in every office except preaching, and his membership continued more than half-a-century. He died in 1836, aged seventy-two years; and besides other members of his family who were Methodists, he left two of his sons itinerant Methodist preachers, one of whom, his eldest, named after himself, became twice President of the Conference, and on the last occasion, in 1881, he was specially selected for that position as the best representative man in English Methodism, to take part in the deliberations of the first Methodist Ecumenical Conference, which was held in London in September of that year. For that special occasion he received re-election to the Presidency, and he will probably be the last preacher who will be so distinguished.

George Osborn was born at Rochester, Kent, 29th March, 1808, and has the great privilege of descending from a godly ancestry. His grandmother was a strict and sternly honest churchwoman, who, when early left a widow, resolved first to pay all her husband's debts, believing in the truth of the promise, "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed." At the end of her life, she called her son to her bedside and said to him, "George, I can leave you but little; but that little will wear well. You may expect the blessing of God upon it; for I believe every penny of it has been honestly gotten." She was not only a faithful servant in worldly things, but in her fear and love of God. She finished her course in November, 1794. That George was the father of the subject of the present sketch, and in his godly household ten children were reared, of whom George was the eldest; all of them walked in the fear of God, and early devoted themselves to His service. Mr. Osborn was married the same year in which his mother died, but their eldest son was not born till fourteen years afterwards. His surroundings in early life preserved him from much of the evil in the world, and the persevering industry of his father had its attendant blessing on his son, whose scholastic training was respectable for the times in which he lived. Books were then few and scarce, and newspapers were almost unknown in the provinces, and the few that were in circulation were filled with the reports of the great wars with Napoleon Buonaparte. The times were unfavourable for mental culture, and also for religious examples; but identified with Methodism from childhood, he grew up amongst that people, realised whilst yet young the happy experience of knowing his sins forgiven, and instructed by the ministry of such preachers as were at Rochester, when his mind was taking its mould,—John Gaulter, Jonathan Edmondson, Joseph Cusworth, Richard Treffry, John Scott, Jacob Stanley, and Thomas Kelk,—he was soon made useful in the society, and became an acceptable local preacher—a position his father once tried to occupy, but failed; he rejoiced greatly when his first-born tried the same work and succeeded. That joy was increased when in May, 1828, his name passed the district meeting, recommended by the Rev. John Gaulter, and was thence sent on to Conference. In August of that year, he was accepted as an itinerant Methodist preacher on trial,—that event he has described on page 410 of the *Wesleyan Magazine* for June, 1884; and he has been in that ministry ever since—a period of fifty-five years. On several occasions he has desired to retire from active duties, when the infirmities of age have pressed upon him; but after rest and a little persuasion, he has been enabled to render long and valuable service to the cause he loves. In his latest years, as Theological Tutor to the young ministers at Richmond College—the Methodists call it Institution—he has exercised a wide and powerful influence, in training and furnishing the minds of scores of young men, who become the active ministers of the body. An experienced and well-skilled trainer of intellectual minds is not readily found, and to retain such an one in office when there, as was Dr. Osborn, was not only easier, but most desirable, and that position he has sustained since 1868.

Mr. Osborn's first circuit appointment was Brighton, under the Rev. John Geden, a man who was a conscientious and laborious pastor—modest, upright, generous, knowing nothing of selfishness, conceit, or ambition; a man of robust mind, and sincere piety. Under such a guide and counsellor, it is not wonderful that the young preacher was able to remain two years in the place, although the hardships, difficulties, and remuneration of the itinerancy were then very different from what they now are. He was then, as now, a hard reader, a close student, and eagerly accepted any assistance towards the furnishing of his mind. He then had to preach almost daily. In 1831, he was appointed to the Liverpool Pitt Street circuit, under William Henshaw, David M'Nicoll, and Joseph Illingworth, with two of whom he found congenial companionship, and with good old William Henshaw he found a father of the "pure and undefiled" class, whose conversation was in heaven. In 1832, he was the third preacher in the Deptford circuit, having William Vevers for his colleague, and the venerable Henry Moore, then eighty years old, as his superintendent. The experience he gained from contact with such an intimate personal friend of Mr. Wesley's, who was also his biographer, and the advantages offered to him by a residence so near to London, were privileges he appreciated, and were greatly helpful to him in his studies. At the end of his one year at Deptford, he was received into full connexion, with nearly forty others, all of whom have been called to their reward — excepting Robert Bond, W. B. Boyce, Joseph Hargreaves, John C. Pengelly, and Jacob Stanley.

Having entered on the privileges of the full pastorate, he was stationed in 1833 at Stockport, with the venerable John Hickling and John Bowers the first year, and William Burt and F. A. West the two years following. There he became acquainted with the earnest, devoted, and Methodist-loving family of the Healds — James Heald, Esq., M.P., being the local Treasurer of the Wesleyan Missionary Society. In that circuit he remained three years, giving indications of unusual ability and power in the pulpit, as well as of business tact. These qualities made him known, through some of the leading laymen in Methodism, to the leaders of the body in the metropolis; and in 1836, he was appointed to the Great Queen Street circuit, under the veteran missionary, John Waterhouse, and his former colleague, John Scott — who, like himself, was then attracting considerable attention in influential circles. Mr. Scott became his superintendent the third year, and Abraham Stead his colleague. After labouring three years in the West End of London, with much acceptance, in 1839 he was removed to the first circuit in Methodism—City Road—where he was the fifth of six preachers, having Edward Grindrod for his superintendent, and F. J. Jobson as junior colleague. Father Reece was superintendent the two years following the first. The appointment of Mr. Osborn to City Road circuit, was the crowning honour of his life up to that period; and he had by his diligence and faithful service secured the good opinion of

Dr. Bunting, and those who acted with him in the government of the Connexion, so that from that time forward, and on to the present day, Mr. Osborn held no inferior position to that he had attained by his location at the headquarters of Methodism. There is a prestige belonging to being one of the preachers at City Road, which a minister never loses in the Connexion. The three circuit appointments Mr. Osborn had after leaving London, were not inferior to that he had so well served, but they were at Manchester and Liverpool. During his residence in the metropolis, he first made use of the press as a means of instruction. In May, 1839, he delivered an address at the Horseferry Road School, Westminster, on "No Popery in Schools supported by the State!" This was afterwards published, and commanded considerable attention, as the public mind was then greatly exercised by the encroachments the followers of the Pope were making in England. That address served the same purpose in London, which similar addresses, by Dr. Dixon and Dr. Waddy, served in Sheffield and in other parts of England. It established the reputation of Mr. Osborn as a firm and resolute Protestant. Also, the same year, he published a lengthy and deeply interesting Memoir of his father, in the *Methodist Magazine* for October, 1839—a Memoir which would make an excellent pamphlet for permanent circulation in a cheap form. In 1841, Mr. Osborn published, "A Letter to the Rev. W. J. Shrewsbury," in reply to his Lecture, "The Bible against Alcohol." That Letter had not a favourable reception in many places, and Mr. Shrewsbury himself pointed out, to the writer of these lines, the evil effects of that publication as prejudicial to the cause of total abstinence from intoxicants. There is now more light and more knowledge amongst Methodist preachers, on the evils of the drink traffic, than prevailed forty years ago. Mr. Osborn did not again use his pen to publish any work for many years.

Six years soon passed away, amidst the numerous advantages offered by a residence in London; and at the Conference of 1842, the preachers appointed to the Grosvener Street circuit, Manchester, were James Dixon, John Lomas, George Osborn, David Hay, than whom there were not four better preachers in Methodism, though each had gifts differing from the other both in character and degree; John Rattenbury joined them in the two latter years of their stay there. In 1845, he removed to the Brunswick circuit, Liverpool. The appointments for the three years were,—Edward Walker, George Osborn, Daniel West. Returning to Manchester in 1848, Mr. Osborn was made for the first time a superintendent, of what was a new circuit,—the Oxford Road circuit,—which was only formed in 1846; and the organisation being new, required special care to put and keep all the varied agencies in the best working order. Inheriting from his father those orderly habits of life, which had served him so well in his commercial pursuits, the son had the advantage of a well-balanced judgment, and a well-disciplined mind, to enable him to faithfully perform the responsible duties to which he was called. He was so far approved by the Conference for his services, that in 1849 he was elected by nomination into the Legal Hundred, and henceforth became a member of the governing body of the Methodist Connexion. It was during his stay at Oxford Road, Manchester, that the great Disruption took place, by which one hundred thousand members were scattered from the Methodist societies. Mr. Osborn took such a prominent part in those proceedings, that he is said to have originated the degrading Test Declaration, in order to try and find out who wrote the "Fly-Sheets" and "Wesleyan Takings." The test obtained more than eleven hundred signatures, many of them under pressure, and the names are all printed in the "Minutes of Conference" for 1849; but it failed to reach the object aimed at. Yet a special vote of thanks was passed "to the Rev. George Osborn, and other ministers who acted with him, for getting up the Test and Declaration." In consequence of the action taken by Mr. Osborn on that occasion, his popularity in the circuits fell as rapidly as it had risen; and as there seemed to be difficulty in securing for him a circuit where he might be welcome, useful, and happy, the Conference, at the end of his three years' location in Manchester, in 1851, appointed him one of the general secretaries at the Mission House. That was the commencement of a long list of official appointments, in Methodism, in which he has shown the adaptability of his mind, and faculties for business which are of no common order.

During seventeen years he wielded a facile pen at the Mission

House; and there, and in the various committees of which he was a member, he acquired a perfect knowledge of the organisation of Methodism. He owed his official position in Methodism to Dr. Bunting, and soon after the death of that venerable man and able administrator, a new and more liberal order of things began to dawn in the Methodist circuits, and even in the Conference itself. In 1860, the honorary degree of D.D. was obtained for Mr. Osborn, as up to that time he was the only untitled officer at the Mission House. In 1863, he was elected President of the Conference, but by one of the narrowest majorities on record. The voting stood thus: George Osborn, D.D., 129; William M. Thornton, M.A., 122; so the position was secured by only seven votes. Dr. Osborn performed the duties of the office most satisfactorily, and obtained the cordial thanks of his brethren. His successor in the Chair of the Conference was Mr. Thornton; but as he died during the year of his Presidency, Dr. Osborn had to complete the official year of Mr. Thornton, which involved him in the necessity of preaching twice officially before the Conference, and of delivering two charges to the young ministers, at two successive Conferences. He had also to visit and preside over the Irish Conference, and to attend the Annual District Committees in both North and South Wales, and to visit the Scotch Societies. To some of these duties he was appointed many years in succession, and in the performance of them he showed tact and ability, and secured the repeated approbation and thanks of various Conferences. The masterly sermon he preached in City Road Chapel, on the death of Mr. Thornton, the President, will long be remembered. Dr. Osborn has been one of the preachers at Conference nearly every year since 1850, when he had his first appointment of that kind. He has acted, for many years, as an auditor of the Preachers' Annuitant Society.

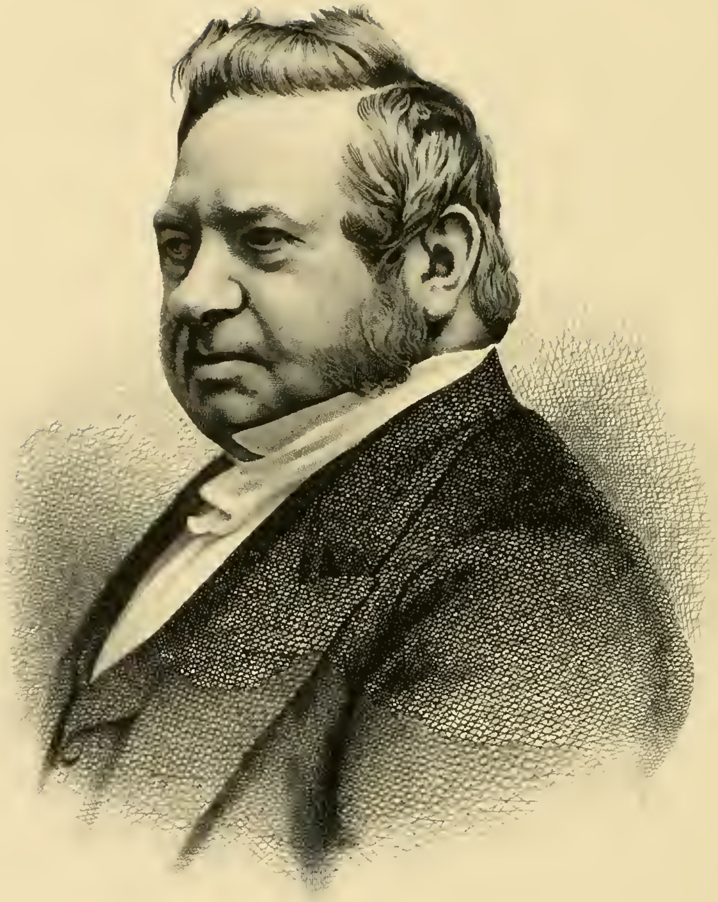
At the Conference of 1868, Dr. Osborn was appointed Tutor in Theology at the Richmond College, where latterly young men for the Foreign Missions have been trained. In that important and responsible office, he has been permitted, by unusual health, to continue to labour for sixteen years; but feeling the infirmities of age—now seventy-six—he has for some years past accepted only yearly appointments. Dr. Osborn belongs to the Bunting dynasty in Methodism. His elevation to office, and promotion therein, came through the Doctor; and he has tried to maintain his policy, but it has become an almost "extinct species" in Methodism. More liberal and more generous sentiments prevail, and those whom the Bunting policy put away from Methodism, the officials of to-day are inviting back into the Methodist fold. Dr. Osborn is, however, one of the fathers of Methodism; and, indeed, is such literally, having one son in the ministry and another the Head Master of Kingswood School, having besides had a brother in the ministry. He is looked up to as a Master in Israel by the large denomination whom he worthily represents. He is much beloved by his students at Richmond, to whom he has been a most successful instructor. He has indeed in his time filled many ministerial parts, and has filled all of them energetically and with honour, and he is regarded with respect and attachment by the entire Connexion, which, through many long years, he has served so assiduously, so faithfully, and so well.

When the late John Fernley, Esq., left a sum of money, the interest of which was to be appropriated to paying for a yearly Theological Lecture, to be delivered before the Conference, the honour of inaugurating the series was conferred on Dr. Osborn, who delivered the first lecture, with the title, "The Holy Spirit, His work, and His Mission," which was published. He had the thanks of the Conference for that work, and a similar acknowledgment was made to him for editing the thirteen volumes of Charles and John Wesley's poetry. In 1881, Dr. Osborn was specially selected as President of the Conference during the year of holding the first Ecumenical Methodist Conference. As the English President, he was appointed Chairman of the first session of that important assembly. He read the prayers at the opening sermon, and gave great offence to two hundred Americans present, by praying for our Queen, but not even naming the President of America, who was then dying. The Rev. E. E. Jenkins, M.A., in his afternoon prayer, amply compensated for that omission. Dr. Osborn, in 1881, preached a funeral sermon on occasion of the death of Dr. Jobson, which was published. He has also published a sermon on the death of James Wood, Esq.—a wealthy Methodist layman. Dr. Osborn's chief literary work is entitled, "Outlines of Wesleyan Bibliography," from 1735 to

1869—a most valuable work of reference, to prove how much the literature of England owes to Methodism. Dr. Osborn has contributed prefaces or introductions to six works by other authors. As executor to the late Thomas Marriott of London, he inherited a valuable and rare collection of Methodist books, pamphlets, pictures, and relics: these he sold to Mr. Fowler, a gentleman in New York, and they are now in Drew Seminary, Madison, New Jersey.

Dr. Osborn has left his mark on Methodism in many more ways than can be recorded here. When the Jubilee of the Wesleyan Missionary Society was celebrated in Leeds, in October, 1863, he, as President of the Conference, delivered a luminous address adapted to the occasion, printed in the November *Magazine.* In the February *Wesleyan Magazine*, 1864, Dr. Osborn's sermon preached before the Sheffield Conference is printed, with the title, "The Honour paid by Christ to the Scripture." In the same work for June, 1865, will be found Dr. Osborn's sermon on the death of President W. L. Thornton, with a memorial notice. The *Magazine* for January, 1866, contains Dr. Osborn's Charge, "The Good Deposit," delivered at the Bradford Conference of 1864. In the March issue of the same work, 1870, will be found his Memoir of the Rev. John Bowers, one of the Ex-Presidents of the Conference. A paper of considerable importance, written by the Doctor, entitled, "Our Baptised Children," runs through several issues of the *Magazine* for 1879.

At the first Methodist Ecumenical Conference, held in London in 1881, Dr. Osborn read an essay on Methodist Hymnology, which was one of the most interesting papers read at the Conference. He had some years previously written articles on the same subject in the *London Quarterly.* In the February *Wesleyan Magazine* for 1884, Dr. Osborn has a valuable historical article on the Methodist Deed of Declaration. In the May and July issues of the *Magazine*, Dr. Osborn reviews at length Lord Bute's Translation of the "Reformed Roman Breviary." To this Mr. M'Swiney took several exceptions, which he published; and Dr. Osborn replied to these in detail in the *Magazine* for April, 1884, in which he shows a wide and careful study of the Roman Catholic Controversy. This discussion has appeared complete as a separate work.



C Laurie Etchd

REV. FREDERICK JAMES JOBSON D.D.

Thomas C. Jack, London & Edinburgh

Frederic James Jobson, D.D.

[*Born*, 1812 : *Entered the Ministry*, 1834 : *Died*, 1881.]

ARTISTIC pursuits, when the natural outcome of the mind, are always of an elevating tendency ; but only a certain class of mind can realise the varied beauties which they yield. The study of architecture may seem out of place for a Methodist preacher, but even that may be made subservient to the cause of God. The subject of the present sketch was born an artist, and the study and practice of art was a delightful recreation for him during many years. The stately Minster at Lincoln, with its world-famed architectural glory, was his admiration in childhood, and impressed him for the first twenty years of his life.

Frederic James Jobson was born at Northwich, 6th June, 1812, and had a mother of the purest type of Methodism. During his childhood, his parents settled in Lincoln, in which city Methodism was exerting considerable influence. Four Presidents of the Conference —Richard Watson, John Hannah, John Bedford, and F. J. Jobson— besides Daniel Isaac, John Hunt, and other Methodist ministers, were local preachers in the Lincoln circuit. Young Jobson had not only the advantage of hearing many excellent preachers in his youth, but he delighted in their conversation, as his father's house was their favourite resort. His soul was steeped in genuine Methodism. He went with his father and mother to the class-meeting in a cottage, and seated on a wooden stool by the fireside, listened to the experience of the members. The holy fire which burned so brightly in his after-life was originally kindled in those cottage-meetings. In his school-life he was taunted as a Methodist, which was a social degradation in the proud cathedral city. Out-door preaching was held in front of his father's house, and the chairs were supplied from their own rooms. His young heart was early impressed with two sterling elements of Methodism—generosity and catholicity. The luxury of doing good was his mother's delight; his parents subscribed to all the missionary societies, and to the Bible Society. The catholicity of his mother was, by the divine blessing, her son's salvation to Methodism and to Protestantism.

The youthful years of Frederic Jobson were spent chiefly among Roman Catholics: he was articled for the study of architecture to the distinguished archæologist and patron of art, Mr. Edward J. Willson, of Lincoln—a devoted and zealous Roman Catholic, a gentleman far too honourable to attempt to proselyte a young Methodist entrusted to his care. In after-life he often spoke of the urbanity and fascinating attentions he met with in Mr. Willson's family, where his passion for painting and ecclesiastical architecture, often placed him in the company and allurements of eminent ecclesiastics of the popish school. His sound Methodist teaching and training preserved him from harm. One priest was very kind to him—a learned man of taste, who took pains to instruct him in perspective; he sought to impress young Jobson with the excellency of popery, but he failed. In after-life, no Methodist minister surpassed him in the denunciation of popery as a system. Mr. Willson's house was the rendezvous of eminent artists and men of letters, and the young artist living in the family, their company and conversation had an important influence on his education. That was singularly demonstrated by the refined taste and feeling he manifested, nearly fifty years afterwards, in his address to Dean Stanley, in Westminster Abbey, when the monument of John and Charles Wesley was unveiled there.

It was under the ministry of the revivalist, John Smith, that Frederic J. Jobson was convinced of sin, and ultimately led to Christ. Leaving the chapel on Sunday evening, he had to convey a message to his father about his class being met for tickets, and the leader added, "Come you with him"; to which the youth said he would. That "I will" was the turning point of his life. He went to that class-meeting; all the members, the leader, and the preacher prayed for him. For several days he had doubts and fears; but here is his own record: "A few nights afterwards, when in my room painting a picture from West's 'Christ brought before Pilate,' I saw the simplicity of faith; put down my palette and brushes, cast my soul on Christ, and calmly relied on Him for salvation, and obtained it. I was not filled with joy in believing, but had assurance and peace. That was on 3rd April, 1829." His recollection of those few days, of the preacher, the leader, and the class-meeting, were pleasant memories which no after experience could obliterate. It was all real, and abiding in its happy influence on his mind and heart.

The impression produced on his own mind, of the person of John Smith, both as he stood and preached in the pulpit, and as he sat by his father's fireside, he has delineated in his mother's "Life," and the genuine revivalist element in his own life was greatly owing to the kindling example of John Smith. Having devoted himself to God, and joined the Methodist Society, he soon found congenial occupation as a local preacher, when he had Thomas Cooper and John Hunt as colleagues on the plan. With Thomas Cooper he formed an attachment which was life-long; and although chartism and scepticism separated them for about twenty years, they never ceased to pray for each other; and it was largely through the instrumentality and enduring friendship of Mr. Jobson, that Mr. Cooper was restored to his right mind, and brought back to Christianity. As a mark of his attachment, Mr. Cooper dedicated his published "Autobiography," which has had a large sale, to his "Dearest Friend, Frederic James Jobson." There is much of a deeply interesting character in the affectionate regard they had for each other. Mr. Jobson's conversion took place at the age of seventeen, and the next year his name was on the local preachers' plan, with that of Thomas Cooper, who was seven years his senior. Mr. Cooper thus wrote of his friend :—

> "Jobson was full of passion for art and of admiration for poetry, and had already displayed considerable eloquence as a preacher. His nature was all earnestness. We often

> contrived to meet on a Sunday, that we might preach in the same village, and have time to converse on composition, and on our work as preachers. Many a time in after years I have had to depend on him as my only human help, and I thank God that I ever had such a true, faithful, and unfailing friend."

Such is the testimony of a man who still survives, at the age of four-score. Mr. Cooper gives another sketch of his friend before he came of age. He says:—

> "Frederic Jobson was born an artist; his mind was full of pictures; he saw pictures, colour, form, and beauty wherever he went, under God's sky, and on God's beautiful earth; he talked pictures with the most easy and happy command of familiar words, so that it was not wonderful that he became an impressive and popular preacher so early. There was a more commanding reason, however, than this for his acceptance with the people. He was so thoroughly in earnest, and so deeply felt the supreme importance of his work in the pulpit, that preaching for souls became a passion with him. His prospects were bright for success as an artist, but he sacrificed them all for Christ and His Gospel."

Mr. Jobson was received as a minister on trial in 1834, at the age of twenty-two. His first circuit was Patrington, but his residence was at Hornsea, eighteen miles away. The circuit was extensive, the walks long; but friends lent him a horse when needed. His evangelistic fervour, his impassioned delivery, and his genial joyous spirit, won all hearts. He at once took popularity by storm; and better still, he won souls for Christ, one of the earliest being Philip Egglestone, who became a clergyman. His first circuit practically determined his position in the ministry of Methodism. He was suddenly called, one Sunday morning, to go from his village home to preach at Hull, in the place of one of the most brilliant orators in Methodism, who was taken suddenly ill. He preached. He was equal to the occasion, and the collection did not suffer. That was a preparation for another trying ordeal. His first year's ministry, even in such a rural district, had secured for him extended fame as a popular preacher, and the second year of his probation found him located at Manchester, with Robert Wood, Joseph Roberts, and Jonathan Crowther, and he had to preach to some of the most educated and wealthy families in the Connexion. His preaching had as potent a charm for the rich manufacturers, and the sallow operatives of busy Manchester, as it had for the comfortable farmers and hard-featured labourers and fishermen of Holderness. His reputation spread, and young though he was, he had to take part at the Bradford Missionary Meeting in 1836; and though he was called up as the seventh speaker, the overpowering charm of his eloquence, which consisted of its originality, its natural poetry, and its glowing pictorial illustrations, carried the attention of the large audience.

At the Conference of 1837, Mr. Jobson received his first appointment to the City Road circuit, London; he had been selected by the President, the Rev. Edmund Grindrod, as his assistant. Thus early began his ministerial connection with that venerable sanctuary, where he preached the Gospel for three terms of three years each, and in which he so often ministered during the long course of his Book-stewardship. It was during his first term of three years there, that the writer of this record first made the personal acquaintance of the young minister, and well he remembers following him on four successive Sunday evenings, in as many chapels in the north of London, and hearing the same powerful sermon on each occasion,—that of "Christ weeping over Jerusalem." The fervid eloquence of the preacher, the thrilling appeals, and the deeply impressive application, made the repetition both welcome and enjoyable.

In 1838, after being received into full connexion, Mr. Jobson married Elizabeth, the only child of Mr. Caborn, of Beverley. Never were two human beings more clearly made for each other, and never was the unison of two kindred spirits more harmoniously complete. One of Dr. Jobson's best paintings, is that of the exquisite interior of Beverley Minster, with the newly-married pair kneeling to receive the benediction. Such is the record of the Rev. B. Gregory, in his "Biography of Dr. Jobson."

From his first arrival in London, he was popular in every place, which was only a further enlargement of the appreciation he had met with in Manchester, Yorkshire, and Lincoln. He formed friendships of life-long duration; first with Dr. Bunting, and also with two of his colleagues, the Revs. William M. Bunting and John Farrar. Three such young ministers could not be surpassed in Methodism. Dr. Bunting's fine faculty to discern in young men their real mental and moral worth, and their adaptation for special spheres and special work, soon discovered the qualities of Mr. Jobson's mind, and the circuits he was best fitted for were marked out for him. He began his ministry with one year amongst farmers and fishermen, and there he learned the value of our villages to Methodism, and was in all his after-life the unfailing friend and advocate of village Methodism. Then followed two years in busy Manchester, and a third might have followed, but the President required his services in London. There he began his three years' locations, nine of which he had in succession; but five of them were in the metropolis.

As early as 1840, he was engaged to preach at the opening of a chapel in a Derbyshire hamlet, and soon afterwards he was often called into requisition for special services. He spent six years in London; then, in 1843, was stationed at the first circuit in Leeds, where he had often to preach to from 1500 to 2000 people, for all the chapels in Leeds are capacious, and were then usually crowded with hearers. At Leeds he began the study of Hebrew, under a Jew teacher, and he commenced to learn Greek and Latin also, desiring to be a scribe and prophet acquainted with learning. In 1845, he was appointed one of the Missionary deputation to Ireland, when he visited beautiful Killarney, and added sketches to his portfolio. His heart was pained by witnessing the oppressive influence of popery in that country. At the Conference of 1845, Dr. and Mrs. Bunting were their guests, and the same year he joined the Evangelical Alliance. During his residence at Leeds, he drew up a covenant with God, consisting of ten articles, as a guide, help, and stay to him in his responsible duties. In that he added an act of solemn dedication of himself to God, which he signed first on 16th May, 1846, and on ten succeeding occasions, in his various circuits; the last occasion being on 1st January, 1878. At Leeds also, he drew up a set of seven weekly, and six daily rules, so as to provide for the most profitable employment of his time. The last special act of his life at Leeds was the writing of a prayer for divine assistance, to be used before engaging in pulpit preparation. Those several rules and religious regulations once formulated, served in all his after religious and daily duties,—a good foundation well laid, and carefully built upon afterwards.

The Grosvenor Street circuit in Manchester having been divided, and Oxford Road circuit formed out of it in 1846, Mr. Jobson was sent as second preacher, under the Rev. F. A. West, to the new circuit, with John Kirk as a colleague. He was located at Radnor Street, where a new chapel was being erected; that also became the head of a new circuit in 1867. During his stay in Manchester he studied Thomas-à-Kempis for devotional help, and studied diligently. He made a second visit to Ireland, examining the Giants' Causeway, and became much interested in the geology of the district. He was interested also in the district, as the native home of Dr. Adam Clarke. The same year he paid a visit to Scotland, with Dr. and Mrs. Bunting, and returned by way of the Cumberland Lakes. In that circuit Mrs. Jobson became a class leader, and since then she has rendered important service to Methodism in several circuits, as the leader of a class of ladies; her members speak of her with much affectionate regard and esteem.

After the Conference of 1849, he was again located at the City Road circuit. It was a time of great trial, arising from the disruption occasioned by the expulsion of three ministers from the Connexion. During that period of strife he was both fearless and pacific, gentle and firm. Throughout the struggle he did not compromise either his charity or loyalty, and he lost neither his temper nor a friend. He was not so favourable towards expulsion as his brethren, and Samuel Dunn he would have saved from that ordeal if he could have done so. He did in after years make overtures to Mr. Dunn, for his restoration to the Connexion, but his kind offices could not be complied with. To Mr. Jobson the Connexion was greatly indebted at that time, for the origination and success of the Fund for the Relief of Ministers whose allowances were stopped; as also for the Relief and Extension Fund. He also took the most active interest in the Normal Training College at Westminster, and especially in the New Kingswood School at Bath. In both these cases, as well as in that of the Theological Institution at Richmond, Mr. Jobson, by his architectural skill and experience, rendered good service to Methodism. In various ways afterwards, by the use of his most important and valuable work, published in 1850, entitled "Church and School Architecture," Methodism has been a great gainer; he delighted to use his knowledge of art in its various branches, to aid religion, not only in Methodism, but in Nonconformist churches and schools also. Nor was this all: his Sketch-Book has often been laid under contribution to adorn and illustrate the literature of the Connexion, as is manifested in the handsome coloured frontispieces of the *Christian Miscellany*, even since his death, and the rich and varied collection of his artistic portfolios, which have only just been dipped into. He was an artist of refined taste and correct judgment. It was during his second location at City Road, that he, with Mrs. Jobson, visited Paris, Brussels, the Field of Waterloo, Antwerp, Cologne, and the Rhine scenery. These attractions did not, however, divert his mind from the necessity for a pure and holy life day by day, which the entries in his Journal record.

In 1852, Mr. Jobson was removed to Lambeth, and began his career as a superintendent. In 1853 he was elected into the Legal Hundred. His next remove was to the Eastbrook circuit, Bradford, in 1855. At the same time, he was chosen one of the representatives of the British Conference to the General Quadrennial Conference of the Methodist Episcopal Church of America, held at Indianopolis in May, 1856, his colleague being his old friend the Rev. Dr. Hannah, both coming from Lincoln; thus it happened that Lincoln Methodism contributed both the British representatives to the United States. On his return, he published, in 1857, "America and American Methodism, illustrated with Original Sketches." It is a book of nearly four hundred pages, and for interest, humour, instruction, and history, it can scarcely be surpassed. It forms a faithful and artistic photograph of American society and American Methodism, in the middle of the nineteenth century; an appropriate companion to the similar work published by Dr. Dixon. Never has America found a more candid or more conscientious annotator than Dr. Jobson. In 1855 he published, in the form of letters, "A Mother's Portrait," a Memoir, beautiful and affectionate, of his own endeared mother—"a life-like picture of womanly and domestic saintliness, drawn with tenderness and truth" by the hand of her son. Before leaving Bradford, he preached a funeral sermon for his aged friend, Dr. Bunting, which was published in 1858, with the title, "The Servant of his Generation." The sketch of his character is drawn with vigour, skill, and truth, and with the eye and hand of an artist, as he appeared in the pulpit, on the platform, in the committee, and at the fireside.

Having laboured three years at Bradford, in September, 1858, he removed to the Huddersfield First circuit, where he found a friendly people and a comfortable residence. There were only 400 members in society on his arrival there; at the end of one year's labours, 196 members were added. Whilst located in that circuit, the Conference elected him as its Representative to the Australian Conference held in Sydney, in January, 1861. The duties of that commission he discharged with energy, heartiness, and efficiency, and on his return he published the result of his journeyings, in an octavo volume of 270 pp., entitled, "Australia; with Notes by the Way on Egypt, Ceylon, Bombay, and the Holy Land." He also made a survey of the Methodist circuits in Tasmania. The volume is dedicated to his friend, John Robinson Kay. It reached a second edition in 1862.

Removing from Huddersfield, he left the provinces finally, and came once more to the City Road circuit, London. From that he was not again to remove during his earthly pilgrimage. Three years of happy service he spent amongst so many old friends. He was the superintendent, and had amongst his colleagues the Revs. Edward Lightwood, Samuel Coley, Benjamin Field, George T. Perks, and John S. Vint. Those three years terminated his itinerancy. A new sphere opened for him most unexpectedly. The office of Book-steward was vacant by the death of the Rev. John Mason. To fill it with a suitable man of business, who was also a preacher, was a difficulty. The right kind of man had not always been there, but it was of the greatest importance that the right kind of man should be appointed. No minister so popular as Dr. Jobson had ever held the office. He was eminently bookish in his tastes and tendencies, and few men knew so well the requisites of an attractive and saleable book; but the real marks of a business man were thought by some to be wanting. However, in 1864 he was appointed Book-steward to the Methodist Connexion; and from that day forward to the end of his life, a period of seventeen years, he proved himself to be the right man in the right place. The sagacity of the selection was amply demonstrated by the after results. In the qualities with which he had been credited, he exceeded all anticipations, whilst he developed others which had been supposed to be the monopoly of men of less vivid imagination, and of less fervid temperament. During his Stewardship the Book establishment attained an unprecedented extent of productiveness, and its finances were improved beyond the highest hopes and anticipations of the Committee.

Dr. Jobson did not permit his Book-room commercial duties to interfere with his Sabbath ministrations. His delight was to be in the pulpit. The earnest preaching of the Gospel was characteristic of him all through life; indeed he might be denominated as a revival preacher, and the results of his ministry in his successive circuits would justify that term being applied to him. Twice on the Sunday he fulfilled a preaching appointment in some of the London circuits, for he had appointments in them all by arrangement. During the first year of his location in London, he made use of his position to publish five separate works, small in size, but large in their influence on the hearts and minds of the people. They have been most serviceable as manuals of the "things that accompany salvation." Collectively they were printed under the title of "Saving Truths," and they have obtained an extensive circulation both in England and abroad. The separate titles are: "Full Assurance for the Children of God," "Perfect Love for Christian Believers," "Visible Union with the Church of Christ," "The Way of Salvation," "Working for God in Saving Souls." In 1866, he preached a sermon on account of the loss of the steamer *London*, which was published with a "Memoir of the Rev. Daniel J. Draper."

At the Conference of 1869, held in Hull, Dr. Jobson was elected President by 120 votes, John Farrar having 87. No minister was more deserving of the honour thus conferred; none had worked harder or with more success. In that testing position he exhibited the high qualities which had placed him there. He had previously filled some very important and responsible positions in the Connexion. He had been one of the Conference official Letter Writers, was on the Education and Missionary Committees, was connected with the management of the Preachers' Fund, and was Secretary to the Committee of Privileges. Now he occupied two of the highest positions in Methodism —President of the Conference, and Connexional Book-steward. He fulfilled all the heavy responsibilities of the Presidency with the highest satisfaction, including the delivery of two Charges to the young men, one at Hanley in 1870, the other at Manchester in 1871. Up to the year of his Presidency, he had been favoured with continuous and high-toned health. He was prodigal in the expenditure of strength during his year of office, and thought no duty too great for him to attempt. He was harassed by a debilitating ailment during his official duties, which he tried to shake off. At the Manchester Conference of 1871, after delivering the Charge, he made a most prodigious effort to address a vast audience in the Free Trade Hall. That strain on a heavily tried system broke him down, and he was suddenly smitten with serious illness; he recovered, however, after much quiet rest, and till the close of the year 1875, his natural force was still unabated.

The heavy strain of the Presidential year, with his frequent journeyings, and public services before large audiences, commenced the breaking down of the health barriers. Other Presidents of the Conference besides himself have, during the past twenty years, had to suffer the consequences of the excessive mental and physical strain of the official year, and some have survived that ordeal but a short time. Dr. Jobson resisted those ill effects as long as he could, but a little extra anxiety at the Book-room resulted in sleepless nights and consequent diminished strength. Alarming periods of excessive weakness followed the restless nights, and prostration was the result. Still he laboured to the utmost of his strength, for the luxury of labour; to be in the pulpit was his chief joy. He continued to fill the responsible duties of the Stewardship till 1878, when he wished for relief; but yielding to entreaty, he continued another year; and in 1879, the Rev. Theophilus Woolmer was appointed Joint-steward with Dr. Jobson, but really to release him from active responsibility, giving only such attention as his experience and health permitted.

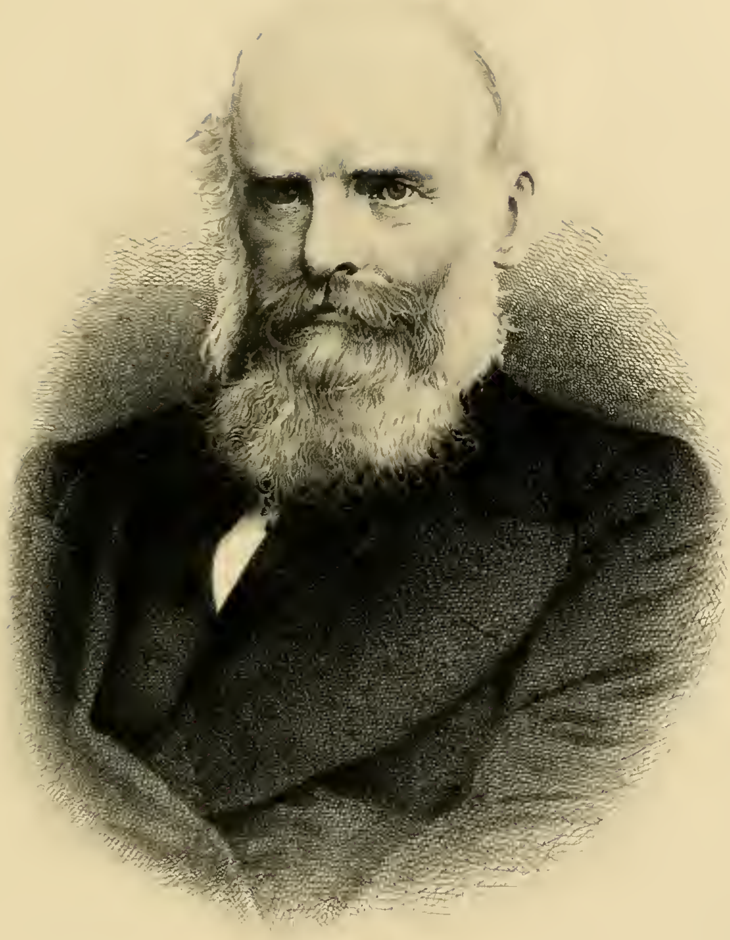
In January, 1877, he was prostrated by nervous debility, and had to rest long. In June of that year he was preaching again, and the writer heard him preach one of the re-opening sermons at the Richmond Road Chapel, in Hackney, from "God is love"; that was one of his latest sermons. In 1878, his eyes failed him and his sight became dim, owing to congealed blood at the back of the eye. He tried another tour in Scotland with Mrs. Jobson, but with little good result. In 1879, he acknowledged that his work was nearly done. His preaching and writing were ended; his memory grew weaker, and the overworked brain often took away the words he wished to utter. In that enfeebled state he continued till Covenant Sunday, 2nd January, 1881, when, in the afternoon, at the time of holding the service, he said, as he lay prostrate, "I give myself wholly to Christ." He continued to grow more and more feeble, Mrs. Jobson reading to him verses, and praying with him. He gently ceased to breathe, about four o'clock in the morning of 4th January, 1881, at the age of sixty-eight, and was interred in Highgate Cemetery. His friend of forty years' standing—Rev. George Osborn, D.D.—delivered an address at the funeral, and Dr. Pope gave a memorial sketch on the occasion. The two portraits which appeared of him in the *Wesleyan Magazine*, in 1844 and 1870, express very intelligently much of the joyous and happy character of the man. He was an upright man,—hearty, ingenuous, simple, earnest, honest, generous, pure, humble; a typical Englishman, Methodist, and Christian. A costly and handsome marble monument, including a portrait bust in profile, has been erected to his memory, by Mrs. Jobson, in City Road Chapel, London; but by a strange oversight on the part of some one, the inscription states that he was born in 1810, instead of 1812.

A glowing catholicity was a marked feature in the public as also in the private life of Dr. Jobson. This was manifested on many occasions. Two of these are deserving of mention here. During the sittings of the Methodist Conference in London, in 1872, Dr. Jobson invited five distinguished Nonconformist ministers—the Rev. Drs. Allon, Binney, Fraser, Raleigh, and Stoughton—to dine at his house, and meet the President of the Conference, the Rev. Luke H. Wiseman, M.A. After dinner, Dr. Jobson suggested that it would be interesting for each one to relate briefly how he was brought to God. Dr. Allon said he was led to Christ through attending the Methodist Chapel at Beverley, and he was a member in the same class in which Mrs. Jobson met. Dr. Binney said he was converted through attending the Wesleyan ministry at Newcastle, and he would have been a Methodist preacher if he could have had training for the work amongst that people. Dr. Fraser's conversion and decision for the ministry was owing to a Methodist lady in Montreal. Dr. Raleigh found Christ through attending Methodist preaching at the Moss Street Chapel, Liverpool; and Dr. Stoughton through attending St. Peter's Methodist Chapel, Norwich, and joined the same Methodist class in which Mr. Wiseman met, who was the father of the President of the Conference. This record shows how much other Christian bodies owe to Methodist teaching and preaching. The other interesting fact is, that it was owing to Dr. Jobson's friendly acquaintance with the late Dean Stanley, of Westminster, that the monument to the memory of the Revs. John and Charles Wesley was erected in Westminster Abbey, after they had been dead about eighty years. Dr. Jobson either gave, or collected from his friends, the entire cost of the beautiful and appropriate monument, and Mrs. Jobson's face is carved on one of the female figures. Several Presidents of the Methodist Conference may also be recognised as in the audience listening to John Wesley preach on his father's tomb, which is a designed compliment, but an anachronism. Dean Stanley unveiled the monument instead of his much lamented wife, who had taken the deepest interest in its erection, and who had promised to perform the ceremony of unveiling, but her unexpected death devolved the duty upon the Dean; and Dr. Jobson, as was most fitting, delivered a deeply interesting address in the Abbey on the occasion. The Rev. Charles Wesley is said, by the inscription on that monument, to have been born in 1708; the date, to be correct, should be 1707, which has been recently confirmed by a letter written by Charles Wesley's father.

William Arthur, A.M.

[*Born*, 1819: *Entered the Ministry*, 1838: *Still Living.*]

IRELAND has suffered during long ages from the blighting influence of Popery; but, on the other hand, Ireland has richly shared in the happy counterbalancing influence of Methodism. During a hundred and forty years it has been blessed by the labours of devoted Methodist preachers, and the result of their labours has been abundantly demonstrated, by the efforts they have made to carry the Gospel of Christ into regions far beyond their own Green Isle. America owes her large Methodist Episcopal Church, to the arrival in that country of Irish emigrants about the year 1765-66, who carried with them the happy experience of Methodist teaching. John and Charles Wesley devoted much time and labour to preaching in Ireland as early as 1742; and subsequently on through the last and present century, Methodism has been exerting itself vigorously and effectively upon the Irish people, who have in return recognised the greatness of the blessing thereby conferred upon them. Methodism has lived there in spite of the pervading and threatening power of Popery, and if Ireland has not itself derived from Methodism all the good which was designed for her people, they have shown their appreciation of the services rendered, by giving up so many excellent men for the ministry of Methodism. In the last century, there was a pleasant interchange kept up between the preachers in England and Ireland; but the advantage was largely in favour of England. The



REVEREND WILLIAM ARTHUR, A.M

Thomas C. Jack London & Edinburgh

Sister Isle sent to England such men as Henry Moore; Dr. Adam Clarke; William Thompson, the first President of Conference; William Myles; Walter Griffith; and though last, yet not least, William Arthur, A.M., one of the noblest specimens of the Irish race.

He was born at Kels, in the county of Antrim, 3rd February, 1819 and brought up a Presbyterian. At about the age of twelve he removed with his family to Westport, a town in the county of Galway, on the Atlantic shore of Ireland. He was destined for commercial life, and by the time he was fourteen he was placed in a trading firm in that town. Young, buoyant, and volatile, he was active in the worldly pursuits of the companions around him, until one day he was arrested in his career by the preaching of a Methodist minister. No stately edifice had drawn him; it was only an humble dwelling in which the Word of Life was plainly spoken by a plain man; but in that Word was an arrow from the quickening Spirit, the mind was impressed, the condition of the heart before God was revealed to his youthful understanding; he sought and found peace through faith in Jesus Christ, and made known to others the change which divine grace had wrought within him. He joined the Methodist society, and soon afterwards gave evidence of usefulness in the Church of God. Before he was sixteen, he had preached his first sermon; and although, like William Jay, Richard Watson, and Charles H. Spurgeon, he was only a boy with a round jacket on who thus began to preach the Gospel, yet the people heard him gladly, and recognised the hand of God in the transformation which had taken place within him.

It was manifest to those who knew, and heard him preach, although so young, that there was a career of eminent usefulness opening before him. The Sligo District Meeting accepted him, the Irish Wesleyan Conference received him as a minister on probation, and in 1837, that body prevailed on the English Conference to permit his transfer to their body, that he might have the advantage of a training in the newly established Theological Institution at Hoxton, under the venerable Joseph Entwisle. There he rapidly distinguished himself by an extraordinary aptitude for learning, and after a course of two years' study he offered himself for the Foreign Missionary Service, and was accepted by the Committee. His experience in the metropolis was of great advantage to him. On Sundays he had to preach in various chapels in and around London, and had to mix with some of the best families in the Connexion, thus affording him a wide insight into the workings of Methodism in the centre of its operations. He was only twenty when he received his first appointment by the Conference, and was stationed at Goobee, in the Mysore district in India, his second year at the Institution being counted as the first of his itinerancy. From the time of his conversion in the wilds of Ireland, in 1835, his progress was rapid; he had passed from the Irish to the English Conference, had undergone two years' theological training, and on the 15th April, 1839, when only two months over twenty, the spare but intelligent stripling embarked on board the ship *Essex*, at Gravesend for India, in company with three other young men—John Garrett, E. G. Squarebridge, and George U. Pope. They had all been solemnly designated to their important office, at a special service held in City Road Chapel on 14th April, when they witnessed a good confession before many witnesses, and were suitably addressed by Dr. Hannah, Dr. Bunting, and other ministers. Three of them were for the Mysore, and Mr. Pope for the Madras district.

The tenderness of Mr. Arthur's constitution was manifested during the long voyage to India. In his first letter to the Missionary Secretaries, dated Goobee, 15th October, 1839, he reported having suffered much from sickness and lingering feebleness, accompanied with loss of appetite, which unfitted him for study, so that all on board feared the Indian climate would not suit his health. He had a fall on the deck which retarded his recovery; but before he reached India he had made much progress with the Canarese grammar, and so was somewhat familiar with the outline of the language of the people amongst whom he went to live and preach. He acknowledged, also, what a blessing he had derived from the reading of the "Lives" of Henry Martyn, William Carey, and C. F. Swartz. Landing first at Madras, he there made the acquaintance of the Rev. Jonathan Crowther, who accompanied him on his further journey and became his friend; nor did he less appreciate the kindness shown him by the Rev. John Jenkins, his superintendent, who had two years before left the Institution for the same field of labour. They were happy in their companionship whilst it was continued. In a letter from Mr. Jenkins to the Committee in London, dated November, 1839, he says:—

> "Mr. Arthur has begun to work in right good earnest, and with a zeal for God and for souls worthy of imitation. He devotes the whole of his time to the study of the language, and to visiting the people in the towns and villages with one who knows the people. His progress in the Canarese is satisfactory and gratifying. Already he is able to give short addresses to the people after our sermons."

This is the first sketch of Mr. Arthur's character and labours as a Methodist preacher, and it is the exact foundation on which he has raised the superstructure of his subsequent life.

In the second letter Mr. Arthur sent to London, dated 10th March, 1840, he takes a wide and comprehensive survey of the work before him, and shows how deeply his mind was impressed with the weight and extent of the responsibility which he felt to be resting upon him. He saw the streets and temples, the latter open for observation, crowded with devotees. He had learned their language, and was able to converse with them on the folly of their idolatries, and the absurdity of doing homage and offering worship to images; but he was solemnly impressed with their intelligent but subtle reasoning. Like St. Paul at Athens, his spirit was stirred within him when he saw such people, and so many, wholly given to idolatry. It may be useful to others who may become missionaries to know the process of his study. He says:—

> "My plan was, after having written an address, and had it corrected by my teacher, to commit it to memory and deliver it verbatim. These addresses were only three or four minutes long, but they increased to twenty or thirty minutes. After proceeding in this way for some time, I ventured on an extemporaneous sentence or two. In this department practice gave greater freedom, so that I have often spoken for ten or fifteen minutes, when the inquiries of the people have called for information. I have also begun to pray extempore. The ability to do so much in the vernacular affords me great delight. But my heart is still imprisoned, and this limited communication with the people, which, as through the gratings of the prison window, it is now able to hold, only increases the anxiety for an unobstructed intercourse, in which it might express all its feelings and desires respecting them."

These words were the germs from which a grand missionary career might have been looked for had his health but agreed with the climate. There was reason to expect that he would have taken a foremost place amongst Indian missionaries, and this was as much desired by himself as by the Committee in London and the friends he made in India. His eyesight first failed, then his health gave way, and the change to a colder district did not bring relief; his only refuge was to return to England.

He was obliged to obey the orders of his medical advisers. In what spirit he did so will be best expressed in his own words; in a letter to a relative, he said :—

> "You may think that it savours a little of affectation to say that I left the shores of India and returned home with the deepest regret. This, however, did not arise from any want of attachment to home or friends; but the people of my mission had become inexpressibly dear to me. I saw their woeful need of the Gospel, and longed to spend my life in making it known to them. Gladly would I have resigned every hope of seeing in this life a single relation, had the Lord only counted me worthy to 'preach among the Gentiles the unsearchable riches of Christ.' But His will was otherwise."

Is not this the true missionary spirit? Are not men who are animated and sustained by such motives more than ever required? And if they are not shut out from the field of missionary enterprise, and compelled to labour at home, have not the churches of the land reason to rejoice? In the case of Mr. Arthur, the feeling was stronger than even the fear of death. When on his return home, as he tells us in his "Mission to the Mysore," he and the crew expected the ship to founder, he wrote :—

> "To commit myself for life or death into my Redeemer's hands was the work of a moment; then the souls of those that were with me in the ship called for anxious prayer; but one feeling—concern for the perishing heathen—rose above every other, and expressed itself with a force the effect of which I pray may never be lost, that if my moments on earth should be but few, I would devote them to prayer, and if lengthened, no matter in what land, to labour for their regeneration.'

The personal history of Mr. Arthur as a missionary is detailed in his "Mission to the Mysore," the first of his published works, and one of the best and most interesting of many valuable volumes. His name is entered in the Conference "Minutes" of 1841 as returning home, and with a strange mixture of joy and sorrow, he was welcomed back to London: sorrow, that a young man of such high promise and splendid talents should, through deep suffering, be obliged to retire from a field of labour for which he had shown such remarkable aptitude, and to which he was so strongly attached; joy, that a mind of such capabilities as he had given evidence of, might be employed to the great advantage of the mission cause in the home circuits. At the Conference of 1842, Mr. Arthur was stationed in the City Road circuit, London, with the two-fold office of assistant to the Rev. John Scott, President of the Conference, and general advocate of missions under the direction of the Mission House. It was during that year that the writer first made the acquaintance of Mr. Arthur, whose name and fame had spread into many of the largest circuits of the Connexion. The interest felt in the young returned missionary was increased by the fact that the writer was only eight months the senior of Mr. Arthur. Pale, wan, and wasted, and almost blind, his eyes deeply shaded with green, and his hand hard and cold; but he had been a missionary; and by both his sermons and speeches, pleaded the cause of India in addresses of brilliant eloquence and power, which placed him at once in the front rank of his brethren, and laid the foundation of his future influence. After he had completed his services for the President, he was for three years following engaged by the Missionary Committee for service all through English circuits, by which he made for himself a reputation which has ever since been acquiring a wider range, and embracing other philanthropic objects besides that of missions to the heathen.

In 1846, Mr. Arthur's health required a warmer clime, and he spent one year at Boulogne, where he was soon able to preach in French, with as much ease and freedom as he had in India preached in Canarese. In 1847 he removed to Paris, where crowded and influential congregations attended his ministry. He also acquired such a knowledge of the Italian language, as enabled him to preach the Gospel to the mentally degraded and Papal-dominated Italian people, towards whom his heart's sympathy was strongly drawn. He was in Paris during the Revolution of 1848, and the experience he gained at that time stood him in good stead on many important occasions afterwards. He laboured hard to promote the freedom of Italy.

It was during his residence in France that he found leisure to use his pen, and to prepare lectures for the instruction of young men. By the time he had reached thirty years, he had accumulated vast stores of knowledge; he had delivered lectures to the Young Men's Christian Association in London, on "The British Empire," "Mohammedanism," "Personal Responsibility," "The French Revolution of 1848," "The

Church in the Catacombs," and "Heroes." In 1847, he sent from the Press his first important book, "A Mission to the Mysore," which had been prepared with care and thoughtful deliberation, and has become a standard work on the great missionary enterprise. To secure yet wider spheres of usefulness, on his return to England, in the summer of 1849, he became a member of the Evangelical Alliance; and to promote temperance by both precept and example, he joined the Temperance Society, and was elected one of the Vice-Presidents of the United Kingdom Alliance.

Having by his residence abroad had his health established, at the Conference of 1849 he accepted another appointment in London, and laboured for one year in the Hinde Street circuit; the year following he was stationed in the Great Queen Street circuit; but these were only preliminary to an appointment more congenial to his mind, and better suited to his wishes and desires. At the Conference of 1851, the health of the Rev. Dr. Bunting was failing; he was considerably past seventy, had seen more than half-a-century of service in the ministry of Methodism, and desiring rest, he resigned the senior Secretaryship of the Wesleyan Foreign Missions, and the name of William Arthur, A.M., was added to the Secretariat as the fourth of the number,—an appointment which indicated the wisdom of the Conference, and gave to Mr. Arthur a position of the most extensive usefulness in a field wherein his entire nature was enlisted. In that office he had more freedom for giving vent to his mental disposition, and one result was, in the following year he published, on behalf of the family, one of the most popular books in the English language, entitled "The Successful Merchant; a Memoir of Mr Samuel Budgett of Bristol." That work achieved a popularity unprecedented in works of its class; edition after edition was rapidly disposed of, and the name of the author became as familiar to the general public as it had previously been to his own denomination. Although this book has not been regarded with unqualified approbation, yet its originality of conception, its peculiar adaptation to commercial life, and its eminently practical turn, so different from the majority of religious biographies, sufficiently account for its popularity.

In 1853, Mr. Arthur preached and published a Funeral Sermon on the death of Mrs. Dr. Beecham, wife of one of the Missionary

Secretaries. The same year he delivered and published a Lecture on "The Dangers, and Right Use of Commercial Prosperity." In 1855, he published a work on "The Duty of Giving a Stated Portion of our Income," a plan which he had himself long adopted; and the same year he published a Letter, entitled "The People's Day," against the plea which Lord Stanley had urged in favour of adopting the Continental form of Sunday observance. In 1856, appeared his third remarkable book, entitled "Tongue of Fire; or, the True Power of Christianity." A writer in the *New York Christian Advocate*, in 1881, has given the following interesting history of that work:—

> "It is just twenty-five years since this remarkable book was published by Harper and Brothers. From the beginning it has had an extensive sale in Europe and America; it has been translated into several languages, among them the Welsh, Kaffir, Italian, and French. In several theological seminaries it has been presented to the students, as the gift of an earnest Christian layman; and, quite recently, it has been designated as one of the studies of the Chautauqua Literary and Scientific Circle. Within a few weeks it has appeared in a cheap form, published by the same house. Its value has been enhanced by a new preface, written by the author during his visit to the United States in 1880; also a valuable introduction from the pen of the Rev. Dr. Wm. M. Taylor, of the Broadway Tabernacle, New York.
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> "The history of this book may not be generally known. In 1855, during a former trip to America, and while visiting our Methodist Conferences, Mr. Arthur was seized with a dangerous illness at Urbana, Ohio. He was at the time preparing this book for publication. He says: 'When the fever was already coming on I had, at Sandusky, before the Conference of North Ohio, preached on the theme of the book, and thus were its thoughts and images the last that followed me from the active world into the silence of the sick-room. Naturally, while in that room, my mind often turned to the partly-written volume, of which, while the earliest pages were in type, other portions were in manuscript, and yet others still lying undisclosed in the hidden yet conscious springs of thought. Often, when revolving what I seemed to have to say, did it appear to me as if the Disposer of life and death would spare me to say it; and I have been told by my companion on that tour, Dr. Robinson Scott, who for some twenty days or so watched by my bedside, that I said to him, "The Master has yet work for me to do."'"

In 1859, anxious for the welfare of the people of India, and desirous that their primary education should have a firm and enduring basis, he pleaded hard for the use of the Bible in their schools, in a pamphlet, "Shall the Bible be under a Ban in India?" In this as in others of his works, his intellectual and moral faculties had the predominance, and his independence of thought, pen, and speech, lost him some friends occasionally; but in time his conduct justified his action.

A little later, in 1860, Mr. Arthur, who has travelled much in Italy, and is an adept in the Italian language, published "Italy in Transition" — a volume dealing with the political and religious crisis through which Italy was then passing, when its smaller kingdoms were being broken up, religious toleration was being established, and the present kingdom was being formed under Victor Emmanuel. Besides his travels on the continents of Europe and Asia, Mr. Arthur has travelled extensively in America. On his election, in 1866, to the Presidency of the Wesleyan Conference, a portrait of him was published in *Harper's Weekly*—a New York journal, similar in character and position to the *Illustrated London News*—accompanied with a biographical sketch, in which the writer speaks of Mr. Arthur as being more widely known to the Christian public of the United States than almost any other minister in Europe. It was from one of the universities of that country that he received, more than thirty years since, the honorary degree of Master of Arts. He has indeed taken the deepest interest in all that concerns the United States, sympathising ardently with the North throughout the terrible struggles of the civil war; and his articles on this subject in the *London Quarterly Review*, were among the ablest contributions to that side of the question. More recently, in the case of the Jamaica disturbances, a speech of his delivered at Folkestone, which was published at length in the daily papers, is acknowledged to have been the first effectual check to the venomous attacks of the secular Press upon Christian missions and emancipationists, which abounded on the first intelligence of the outbreak. Mr. Arthur did accept of an A.M. degree, when in America, in 1851, but when the diploma of D.D. was offered, and pressed upon him, he firmly declined its acceptance on more than one occasion.

He kept his pen and tongue in full exercise; and in 1860, he published a series of seven revival tracts, at a cheap rate—earnest, pointed, and practical. They were extensively circulated, and recommended themselves wherever they became known. One editor in London reprinted them in succession as leading articles in his paper, without acknowledging their authorship. Honest dealing is becoming in all attempts to serve God. In 1861, Mr. Arthur issued a pamphlet entitled "What is Fiji?" in which he testified how wide were his sympathies with the heathen race, and how deeply he was interested in the glorious harvest of souls, which was then being so rapidly gathered in that beautiful group of Islands, even amongst a people who only ten years before were cannibals, eating each other with intense delight, but who were then by hundreds every year accepting the Gospel of Christ, and testifying, by their pure and holy lives, the genuineness of the work done by Messrs. Cargill, Cross, Hunt, Calvert, Wilson, Jaggar, Lyth, and others.

So varied, important, and extensive had become the influence of Mr. Arthur, by both voice and pen,—not only in England, France, Italy, and America, but in regions far beyond,—that his brethren in the Methodist Ministry felt called upon to make some recognition thereof amongst themselves, and in July, 1866, he was elected to the Presidency of the Conference—the highest office in the Connexion. He was then only forty-seven years old; only one younger man had held that high position,—namely, the Rev. Jabez Bunting; but Mr. Arthur was chosen by a much larger vote than Mr. Bunting,—243 votes were given for him, the next below having only 70 votes. He had been chosen a member of the Legal Hundred ten years previously. At the end of the year he had the thanks of the entire Conference for his able, laborious, and successful discharge of official duties throughout the year, and also for his most valuable Charge delivered to the newly-ordained ministers, which he was desired to print. During his Presidential year, he was able to carry out his Evangelical Alliance principles on more than one occasion; one only can be noticed. Pastor C. H. Spurgeon had expressed a desire to preach in a Methodist chapel in London, but at that time no favourable opportunity had occurred. In that year the Rev. William M. Bunting arranged for him to preach in the new Chapel at Kentish Town, and Mr. Arthur and his wife were invited to be present. After the service, they all met at Mr. Bunting's beautiful home to partake of dinner. Mr. Bunting and Mr. Spurgeon were in conversation, when Mr. Arthur entered the room, who was introduced as the President of the Conference, and the representative of Mr. Wesley. Soon afterwards Mrs. Arthur entered, and was introduced, by name, as the Top-Lady in Methodism. Mr. Spurgeon was greatly pleased at the happy manner in which Wesley and Toplady were coupled together in the persons of the President and his wife, and the incident introduced agreeable topics for conversation during the dinner and afterwards, which was long remembered.*

As President of the English Methodist Conference, it was part of Mr. Arthur's official duty to preside in the following spring over the Irish Conference. His visit to the land of his nativity was to him an agreeable circumstance, and not less so to the Methodists of Ireland, who desired his return at the Conference following in company with the new President. Having served the Connexion during seventeen years as one of the Secretaries of the Missionary Society, another sphere of toil was pressed upon him. The Methodists of Ireland had erected a College in Belfast, and they pleaded with the English Conference to appoint Mr. Arthur as the first Principal of that Institution, which was done in August, 1868, and the Irish, in their address to the English Conference that year, acknowledged in strong terms their indebtedness for the greatness of the sacrifice they had made in sending them a minister so able and so distinguished, to inaugurate, and establish on a broad basis, their great Educational Institution. He remained there three years, and until he had seen the College in its several departments well established, and in efficient working order. It would not be possible to over-estimate the value of his services at that period, to the cause of Methodism in Ireland; and the preachers were earnest in their expressions of gratitude to him for the manner in which he had assisted their cause.

In the summer of 1871, Mr. Arthur returned to England, and became Honorary Secretary of the Wesleyan Missionary Society. That position he has occupied ever since, giving to the Society what service his health, and his other important pursuits would permit. The Editor of the *Watchman* newspaper, in taking a survey of Mr. Arthur's position in Methodism about the time of his Presidency, thus wrote respecting him :—

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* That was nearly the last occasion in which Mr. Bunting took part in any public religious service, and he was exceedingly happy in it. A few days afterwards he paid a friendly visit to the writer of these lines, and remained about two hours in most interesting conversation, during which he related the story briefly sketched above. He went home, wrote a letter to the friend he had visited,—the last letter he ever did write,—and three days afterwards entered peacefully into rest at the end of the year 1866, aged sixty-one years.

"The highest ministerial character, gifts fitting him equally for popular address, for public debate, or for private counsel; extensive travels in three continents, and consequent familiarity with the actual conditions of political, ecclesiastical, and social life, over a very wide extent of the world's surface; connections and correspondence, personal and official, still wider from his visits and travels; long familiarity with the chief ministers and laymen in Methodism, and friendly personal relations with leading men in Church and State of various and almost of every complexion of honourable opinion; these things together have brought Mr. Arthur to his present eminence. Though only in his prime, he has the experience of age; and from his youth up a freedom from youthful indiscretion has secured to him the moral authority of a senior. He is liberal, without the weakness or extravagance of liberalism, enterprising without rashness, candid, generous, just. A shade of what some might regard as austerity has, perhaps, abated his favour with a very few; his characteristic breadth and largeness of sentiment may have been displeasing to some; his want of age may have been counted a defect by others. But a man who, not being old, yet brings with him "the things which should accompany old age, as honour, love, obedience, troops of friends," merits the place of authority assigned to the wisdom and weight of years; and he who, not having had the long experience of age, has reaped more and weightier lessons of experience and reflection than are generally gathered by length of days, may well be counted as worthy to lead and rule even among the seniors of his fraternity. By his bold and self-sacrificing, but yet most wise and guarded speech at Folkestone, on the Jamaica outbreak, Mr. Arthur administered the first rebuke, and gave the first check to the rabid and unchristian rage of the non-philanthropic and anti-missionary Press against negroes, emancipationists, and Christian missions, which was kindled by the news from Morant Bay. Every word of that remarkable speech has been amply justified, both in what it concluded upon clear evidence, and as to what it refused to accept without evidence. And in the annals of Methodistic history, the speech of the junior Missionary Secretary, at that critical moment, will be recorded to his honour and to the honour of his Church. That speech, we have the means of knowing, contributed very materially indeed towards, at least, the speedier determination of the course taken by the late Government in regard to the outbreak. It told not less powerfully upon Ministers of the Crown and Peers of the realm than upon the Christian and liberal public at large. It lost Mr. Arthur some credit for a time with men of special opinions; but it has redounded to the increase of his authority and to the honour of his name in permanence. He did high honour to Methodism by his wise daring, his noble fidelity to the cause of Christian equity and human brotherhood."

At one of the meetings of the Social Science Association, when the licensing system was under consideration, Mr. Arthur spoke, respecting the evils of the drink business, and of local option, as follows:—

"Any man who would take the results of the public-house system as based upon human nature, would stand in the presence of an array of human nature that would appal himself. Drunkards might have visions, and so had sober people who suffered from their indulgence. The whole trade was an exceptional one, and the effects of the drink physically and socially were exceptional. Lord Brougham had said that morning that drunkenness aggravated an offence. He agreed with that opinion, and thought that (to adapt a term from theology) jurists might say that a man who made himself drunk came under the condemnation of "prevenient guilt." He was ready to co-operate with any party, moderate or extreme. He looked upon the condition of our country as so humiliating in this point of view, that anything which brought out healthy feeling such as was now manifested in relation to it, must ultimately be a great blessing. As to the matter of liberty, he felt that if two-thirds of a parish thought they would be better without the public-houses, he did not think there was any very great violation in allowing them in such a situation to say to the other third, 'If you will have the public-house, you must go out of the parish for it.'"

When the Irish Roman Catholic bishops, at the end of 1868, were exerting all their influence to secure special advantages in conducting their elementary schools, Mr. Arthur, in two powerful and clearly expressed letters, printed in the *Daily News*, contrasted the systems pursued in Ireland and England, and demonstrated that the former had no right to expect the exceptional advantages asked for. Those letters materially lessened the difficulty in resisting the demands of Popery.

From 1870 onwards, for ten years, Mr. Arthur's pen was seldom idle. He wrote a preface to the Rev. Daniel M'Affe's "Pillar and Ground of the Truth," and another preface to the Rev. T. Hodson's "Old Daniel." He had previously written prefaces or introductions to "Chequer Alley," to "Dobbin's Wesley the Worthy," to the "Life of William Toase," and to books published by the Rev. W. H. Milburn, Count Campello of Rome, and William Moister, the West Indian veteran missionary. He has since edited the published Sermons of his friend and colleague, the Rev. Dr. W. M. Punshon. When, in 1873, the speeches were published of the late Pope of Rome, Mr. Arthur wrote a bold and fearless survey of them, entitled "The Modern Jove Reviewed," a work which was so much appreciated that it soon reached a second edition. That was only a preparation for a still more important work of the same character, which he published in two volumes, occupying nearly a thousand pages, and in the preparation of which he had spent several years of hard and close studying. It was issued in 1877, with the title, "The Pope, the Kings, and the People; a History of the Movement to make the Pope Governor of the World by a Universal Reconstruction of Society."

"To serve the purpose at which he aims—viz., to turn the struggle which sooner or later is inevitable between the ecclesiastical powers of Rome and the civil powers of the world 'into a war of thought, a war with the sword of the writer and of the orator, instead of that of the zouave and the dragoon, is,' as he says, 'an object, in attempting to serve which, however humbly, a good man might be content to die.' This work is '*the* true story of the Vatican Council'; it is a faithful portrait of Ultramontanism; it is pregnant with information highly needed by Englishmen in this age of Papal activity and aggression; it deals with a subject which no other English writer has thoroughly handled, and so supplies a place in English literature. It is rich in historical reference, especially to modern events on the Continent. As a work of reference on matters of Roman Catholic controversy, dogma, and fact, and on the practical bearing of modern events in Germany, France, Spain, and Italy, it is of high value, and facility of reference is secured by a comprehensive index. Many valuable expositions of Scriptural passages which are pet ones with the Papists are given, and the exposure of Papist misinterpretation and misapplication is made in the best spirit, and proclaims the author to be an able minister of the New Testament."

Another valuable and extremely interesting work from his versatile pen appeared in 1876, a "Life of Gideon Ouseley," the renowned Irish orator and evangelist, who for exactly forty years itinerated and preached all through Ireland, very much as John Wesley did in England in the last century. The work was a resuscitation, in a more popular form, of a previous work containing the same outline facts, only Mr. Arthur put a new charm into the narrative by his own pleasant style of presenting the details.

In the spring of 1880, Mr. Arthur visited America once more, this time as the Representative of British Methodism to the General Conference of the Methodist Episcopal Church in the United States, accompanied by the Rev. F. W. Macdonald. The reception given to Mr. Arthur was an ovation of affectionate regard, and the address which he delivered was an inspiration—one which electrified the large audience into an enthusiasm of delight. His health broke down at that Conference, and he was unable to give to the English Conference anything but a written report of the visit, and its results. The Conference awarded its heartiest thanks, and appointed him their Representative to the French Conference following, which was only like a family gathering; but it was the occasion of much joy and satisfaction, to both himself and the French people whom he met. In reporting the result of his visit, he gave it as his conviction, that with their present freedom for worship, if their finances could be improved, Methodism in France has a bright future before it. To aid the finances, Pastor John Paul Cook has been sent on a special mission to the Methodist Churches in America; he attended the General Conference held there in May, 1884, in the city of Philadelphia, and advocated the claims of French Methodism with satisfactory results.

At the end of June, 1881, Mr. Arthur's health was so far recovered that he attended the opening of a bazaar in aid of Radnor Street School, London, in the Morning Chapel, City Road. The Earl of Shaftesbury presided, and Mr. Arthur spoke at some length, and told the Earl, that in his extensive travels in America, he had seldom heard any regret more frequently expressed than that Lord Shaftesbury had never been to see them in that country. His Lordship acknowledged to having been engaged with his friend Mr. Arthur in many good works, and on various occasions. In September of the same year, the first great Ecumenical Conference of Methodism was held in the then newly-restored Chapel at City Road (it having been partly consumed by fire in December, 1880). It was one of the most important gatherings ever held in connection with Methodism during the whole course of its 140 years' existence. Four hundred ministers and laymen were present to represent Methodism in all parts of the world. Essays were read and discussions held day by day for a fortnight, on a great variety of practical subjects. On the second day, the first essay read in the afternoon was by the Rev. William Arthur, on "Methodism, a Power Purifying and Elevating Society." It is not possible here to characterise that address, but judged by its effects it was powerful and impressive, and in the discussion which followed, it was marvellous to see black men and white rise, and clasp hands in that large public assembly, in token of the uniting and elevating influence of Methodism, regardless of the colour of the skin.

Mr. Arthur wrote the Fernley Lecture delivered at the Methodist Conference in 1883, which was read by Rev. Dr. T. B. Stephenson, as Mr. Arthur was too unwell. It was published with the title, "On the Difference between Physical and Moral Law." It sold largely both in England and America, and soon reached a third edition. Mr. Arthur promised to take part in the centenary observance of the legal establishment of Methodism in June, 1884, but his health failed, and he sent a written speech as his representative.

John Bedford.

[*Born*, 1810: *Entered the Ministry*, 1831: *Died*, 1879.]

MINISTERIAL lawyers are a class of men one would not expect to find in the ranks of the Methodist itinerancy; there have been laymen in the first rank of the legal profession who were born and brought up in Methodist families, and there are not a few of that class at the present time, eminent both in the law and the senate; but in the ministry no one has more thoroughly studied, or become more thoroughly acquainted with all the laws relating to Methodism, than the subject of the present sketch.

> "The legal training he had in his youth, which was intended to fit him for distinction in this world, became invaluable in the loftier sphere of service to which he was afterwards called, and when he went from the law to the Gospel, his judicial habit of mind fitted him both for accurate exposition in the pulpit, and successful administration out of it. He was a rigidly conscientious man, and had a high sense of moral rectitude, which impelled him to be faithful in that which is least, and to regard with reverent affection, not only the ark and the altar, but every loop and tassel of the curtains of the Sanctuary. Hence no part of the duty of his daily life was unimportant to him, and he was thought at times to be a little intolerant of any being regarded as unimportant by others. He believed in every part of Methodist discipline, and, convinced that it was something which God had blessed, he set himself to work it out with a will, filling up schedules, doing pastoral work, and preaching sermons, each and all heartily, as unto the Lord."

John Bedford was born at Rothwell, Wakefield, 27th July, 1810, and was brought up under religious influences. He was led to seek

God in his youth, and when about the age of twelve he learned the way of salvation, and consecrated himself to the service of God in Methodism; realising the greatness of the blessing of conscious pardon, he set himself diligently to work, and this he did in no half-hearted manner. The earnestness of his religious life in his youth seemed to have been founded on the example of the Lord Jesus, who said to His parents, when about the same age as John Bedford, "Wist ye not that I must be about my Father's business?" He began with the leading thought in that inquiry, "I must," and that feeling was the great secret of his after success in life. He utterly renounced the vanities of yöuth, and consecrated faculties of no mean order to the service of God. It was mainly by the divine blessing upon the instruction and example of a good man, who gave up a comfortable and respectable position in England in order that he might preach the Gospel in the Methodist Church in Canada, that Mr. Bedford made his religious choice. He received a good education, and was designed for the legal profession, and pursued his studies with a firm of solicitors at Leeds long enough to give evidence that, had he continued to follow that line of life, a career of eminence and distinction was open before him. He joined the Methodist society at Leeds, and became an acceptable and useful local preacher, not evincing the attractions of eloquence, but regarded as a sound, plain, and edifying preacher.

Having passed his twentieth year, the time arrived when he must determine his after career, and following the bent of his mind, he cheerfully renounced excellent worldly prospects for the Methodist itinerant ministry; he was accepted on trial by the Conference of 1831, and stationed at Glasgow, under the Revs. Thomas Bridgman and Richard Rymer. While in Scotland he gave indication of the powers and qualities, for which he afterwards became distinguished, although he had only just completed twenty-one years. Young as he then was, his discerning Scotch hearers predicted for him a leading position in the Wesleyan Church. He remained there only one year, and in 1832 was removed to Sevenoaks, in Kent, under the Revs. Richard Gower and John Averill; but one year in that rural district enabled him to exhibit abilities of a more than common order, and in 1833 he had the honour of being appointed assistant minister to the Rev. Robert Newton, who was the Ex-President of the Conference, and who was one of the most popular preachers in England. He was stationed in the Grosvenor Street circuit, Manchester, and resided for two years with Mr. Newton's family. So young a man, having had only two years' experience in the itinerancy, there was induced in his mind considerable apprehension and fear of his unfitness for the important position; but the uniform affability and kindliness of the great preacher removed all his anxious fears, and by him Mr. Bedford was greatly encouraged in his studies and labours. Mr. Newton's fatherly conduct and advice soon convinced him that it was a great privilege to labour under the direction of one having such long and varied experience of Methodism in every department. In that sphere Mr. Bedford learned many important lessons of practical economy, of the necessity for early rising, for carefully planning beforehand the daily duties of life; and he especially acquired the habit of answering a very large number of letters in the fewest possible words. Personal contact for two years every week with a minister like Robert Newton was a privilege of inestimable value, and the young assistant was acquiring rich and ripe experience under one of the best of masters and teachers. During those two years he laid the foundation for much of the important Connexional service he had afterwards to undertake.

From Manchester, Mr. Bedford removed to the neighbouring circuit of Bury, in 1835, when he was received into full connexion; he was the second preacher under the Rev. John Walsh. Remaining only two years, in 1837 he was appointed to the town of Preston, under the scholarly Benjamin Frankland, a minister of the same mental mould as himself. In 1840, the Conference appointed him the second preacher at Bolton, under the Rev. Thomas Stead the first year, and the Rev. William Jackson the two years following, having Nehemiah Curnock as a junior colleague. He had thus to travel in four large circuits in Lancashire in succession, in all which he had to preach to large and appreciative congregations, and during which he was acquiring experience of growing importance. He began three-year appointments in 1837, and he was retained in each of his following circuits the full term permitted by the laws of Methodism. In the course of a ministry extending over forty-eight years, he was stationed in only ten circuits, and for twenty-six years he was privileged to reside in the city of Manchester. In 1842, he published "Correspondence with William Sutcliffe, on the Doctrines, Ministry, and System of Methodism," a pamphlet of fifty pages, and the same year he issued an "Answer to a Letter from a Clergyman to his Parishoners," by the late Dr. Pusey, to defend Methodism.

At the Conference of 1843, Mr. Bedford was stationed at Derby, as the third of three preachers, his superintendents being the Rev. William Vevers one year, and the Rev. John Stephenson the two following years. In 1846, he was made for the first time the superintendent of a circuit, and stationed at West Bromwich, having the Rev. John Tindall for his colleague. In 1849, he was removed to the Belmont Row circuit, Birmingham, under the Rev. Joseph Roberts, with the Rev. John Hartley as colleague. In 1850 and 1851, he was himself the superintendent, the Rev. Dr. Dixon, by choice, taking the second place in the circuit, and John Hartley the third. The disturbed state of the society, owing to the disruption in the Connexion, induced Dr. Dixon to avoid coming in contact with the seceders; but by so doing, the responsibility of Mr. Bedford was seriously increased. Three years later, in 1852, he was appointed to the Tiviot Dale Circuit, Stockport, as the superintendent, having the Revs. John Ryan, John G. Wilson, Thomas Pennington, and Samuel Coley as his colleagues—all able men, and attractive preachers. He preached and published there a sermon on the death of the Duke of Wellington. In 1855, he was removed to Manchester, where he preached and published a sermon on the death of his friend the Rev. Dr. Newton, and there his career as an itinerant preacher terminated. He spent three years in the Grosvenor Street circuit, and three years in the Irwell Street circuit, taking charge of the latter at the Conference of 1858, on which occasion he was, by nomination, elected a member of the Legal Hundred who form the Official Conference of Methodism. Thirty years he had devoted to the itinerant work, and in his circuits, as a pastor and preacher, in various committees to which he had been appointed, and in official work at several Conferences, he had given abundant evidence of administrative ability, which marked him out for a position more adapted to his special gifts and mental qualifications.

As Letter Writer and Journal Keeper at the Conference, he had always been very exemplary and reliable: nothing went wrong or turned out inaccurate which was entrusted to his care. In those offices he was acquiring an intimate knowledge of all the routine business of the Connexion, and his ready and quick apprehension soon made him perfectly master of all matters which passed through his hands. For several years he was Assistant Secretary of the Conference, in which his ability was both tested and manifested. He was also for five years Assistant Secretary of the Committee which superintended the Chapels, and all other Trust Property belonging to the Connexion. The head of that department, the Rev. William Kelk, had not the qualification for carrying on so extensive and important a financial undertaking, and at his death it was found that the Chapel department was to a large extent in a deplorable condition. In 1860, Mr. Bedford was appointed the Chief Secretary, with a permanent residence in Manchester, to devote all his time to that office, where the headquarters of that Committee had long been located. He took to the new position as though it had grown up with him, and he devoted to its duties a clear head and a sound judgment, and a consciousness of the heavy responsibility which rested upon him. Dealing with very large sums of money, and with many men having all sorts of dispositions and opinions, and his having to correct indolence, indiscretion, and even incompetence, it is surprising that he was able to secure the fullest confidence of those of his brethren who best understood the work he had to do. Even after some years of careful, diligent, hard, and unremitting daily toil, when the trust property of the Connexion was getting into systematic order, and all danger from past neglect was over, there were still some amongst both preachers and trustees who carped at the action of the Chapel Committee and its able Secretary; but the colossal success of Mr. Bedford's management was a sufficient refutation of all objectors. A few years previous to his becoming the Secretary, the Trust Property of Methodism was its greatest difficulty and burden, but in a year or two all that was altered, and Mr. Bedford's intelligent way of conducting the business brought order out of confusion, and the perfect mastery he had of all the legal points, enabled him soon to secure the utmost confidence of those who had entrusted to him so great a responsibility. "Let well alone" was a sentiment which soon took hold of many minds who had been long feeling anxiety, when they ascertained, from the published reports of the Chapel Committee, what were the results of the new administration of that department.

One distinguishing mark of the appreciation and the affection of his brother ministers, Mr. Bedford received at the Conference of 1867, when, by a vote of 191 members, he was chosen President of the Conference. A religious newspaper of the widest influence in England, the *Christian World*, wrote of him at that time as follows:—

> "Mr. Bedford is very little known beyond the pale of his own denomination, and he would rather take this fact as a compliment than otherwise. He lives only for Methodism, because he conscientiously believes that he is bound to give all his time, all his strength, and all his service to the Church to which he is pledged by his ordination vows. Instead of spreading his energies over many things, he has concentrated them upon a few, and in the elect few he stands confessedly strong. Mr. Bedford always makes a few friends wherever he goes, and these friends stick fast to him through life. There is a good deal of firmness and dignity in his character. Sometimes he is very dignified, but there are social qualities about him of no mean order; and very few men can maintain differences of opinion as he can, and still be kind and loving to those with whom he differs. The lovers of novelty and excitement hunters would never crowd the chapels in which Mr. Bedford preaches; but persons capable of appreciating a temperate, evangelical, and judicious discourse, would constantly sit under his ministry with profit to themselves and growing respect for the preacher; and it will be well for the Methodist people when preaching of this kind is more popular."

The Editor of the *Christian Times* wrote as follows:—

> "Mr. Bedford is about fifty-eight years of age, has a sound and vigorous constitution, and knows little or nothing of personal affliction. It is because of the great firmness and strength of his physique that he has been able to accomplish so much work. Few Methodist preachers ever toiled harder than he has done, and if he had not possessed a very robust constitution and remarkable working power, he would have broken down long ago. Politics have no attractions for the President. No doubt he would call himself Liberal, but he is mistaken; he is a Conservative. Few Wesleyan ministers of distinction have mingled less in public and general affairs. His whole being has been given to the proper and exclusive work of a Methodist preacher; and for that, good men and true will respect his conscientious and self-sacrificing sincerity. The Methodists need have no fear of being in any way committed by Mr. Bedford; for, whatever emergency may arise, or in whatever circumstances he may be placed, his good sense and general intelligence will, under God's blessing, enable him to acquit himself in a manner worthy of his honourable office."

The "Minutes of Conference" testify to the eminently satisfactory way in which Mr. Bedford performed the duties of his Presidential year. They were arduous, anxious, and continuous, and it was with a feeling of relief from a heavy burden that he vacated the distinguished position. He entered on the duties with becoming dignity and self-possession, and retired from them with the gratitude and increased affections of his brethren, and with his health less impaired than some of his predecessors; but even on his strong frame the heavy pressure had made its mark. He resumed his duties in Manchester, and for twelve years he retained the responsible position of Secretary, or Manager really, of the Trust Property of Methodism, of the value of more than a million sterling. Very reluctantly the Conference of 1872 accepted Mr. Bedford's resignation of the office. The strongest frames will yield to the effects of excessive strain, and the pressure of years; at the age of sixty-two he became a supernumerary, and took up his residence at Chorlton-cum-Hardy, near Manchester. His retirement led some of his friends to survey the ground his official services had covered, and then they found the great extent and value of his work. Some members of the Chapel Committee resolved to mark their appreciation of his services, by presenting to him a testimonial; although it was limited to personal friends, under the management of Mr. John Berrie of Manchester, a considerable sum was spontaneously given, and on 12th December, 1872, about thirty friends met in the Chapel Committee Room, in Oldham Street in that city. After tea the Rev. Joseph Hargreaves took the chair, and in the name of the subscribers presented to Mr. and Mrs. Bedford, in the presence of their two sons, the various articles forming the testimonial. These consisted of a handsome timepiece, with chimney ornaments to match, a splendid set of vases, and a chaste and elegant silver inkstand. The following inscription was engraved upon a silver plate attached to the timepiece:— "Presented as a token of affectionate regard to the Rev. John Bedford, Secretary of the Chapel Committee, 1860 to 1872."

In addition to these "trifles," a cheque for £325 was handed to the chairman, with the request that he would formally present them. In acceding to this request, Mr. Hargreaves spoke of having known Mr. Bedford for forty years. He remembered his being the President's young man, and admired his true Methodist spirit. The anticipations formed then had been more than realised. He spoke of his services as Assistant Secretary of the Conference, as President, and more particularly as Chapel Secretary. After a ministry of more than forty years, he had been spared, and trusted that his partial retirement would be the means of prolonging the life of a faithful, devoted, self-sacrificing servant of Methodism. He had great pleasure in presenting the cheque and other matters, as a mark of the respect felt by many of his attached friends.

Mr. Bedford, in acknowledging the gift, said, that on an occasion like that, his first utterance should be one of thankfulness to God; his next feeling was to thank those who had honoured him by their presence and those who had written. He had never served Methodism for money. He had good prospects opening before him when a young man, but he had a strong conviction that he was called of God to preach the Gospel; and having been led to cast in his lot with the Methodist body, the question of money had never once entered his mind. The day he was twenty-one he was sent to his first circuit in Glasgow, where we then had three chapels, with £14,000 of debt upon them, and his experience there had given him a great dislike to chapel debts. In his time he had not been instrumental in building many new chapels. He had been more anxious to see old debts paid off than to incur new ones. His connection with the Chapel Committee was then referred to, and also his appointment in 1860 as Secretary. He could honestly say he had done what he could. It was only due to one present to say that if any man was indebted for help to a good wife, he was the man. When alone, travelling in different parts of the country, she had managed his affairs, forwarded his correspondence, and in many other ways aided him as no one else could have done. However much he had been engaged, or called from home, no complaint or reproach ever escaped her lips. The letters read taught them what came of maintaining an unswerving fidelity. He had received much help from such gentlemen as Mr. Marsden, Mr. Napier, Mr. Atkin, Mr. Cartwright, and others. He had needed many defenders. He spoke of the great advantages to be derived from bringing the mind of the Connexion through this great department into contact with the mind of trustees. It tended to remove prejudices, to unite them, and to make them loyal to Methodism. He had never expected a testimonial, but he thanked all for what they had done, for the manner in which it had been done. The place itself was fittingly chosen, as it had been the scene of his labour. As to the future, if he had a little prolongation of life and health through his partial retirement, he should devote himself to the work of Methodism. There was nothing he loved so much as preaching the Gospel of Christ.

When Mr. Bedford had concluded speaking, the meeting assumed a love-feast form, each minister and layman present testifying to the high appreciation felt for one who had rendered such eminent service to the Church, and the cause of Christ generally.

When Mr. Bedford felt himself no longer equal to the full duties of his office, his resignation was accepted, but he was appointed to an office quite as congenial, though less arduous and responsible, as Secretary of the Board of Trustees for Chapel Purposes.

> "The same qualities of mind and heart were displayed in the smaller as in the larger sphere. His labours ceased not until within a few days of his death, although in his later years they were discharged in great bodily weakness. While his ability, energy, and perseverance were remarkable in his own department, he never allowed himself to forget that the whole work of the Church had claims upon him as a Methodist preacher. Nor did his long official duties impair his power as a theologian, a preacher, a platform-speaker, or a pastor. The closing scenes of his life were eminently tranquil. Early in 1879, he suffered much, and was exceedingly prostrate, but he rallied sufficiently to attend the District Meeting in May, and the Birmingham Conference in July and August. This diligent attention at the several sessions proved too great a tax on his weak constitution, and he returned home quite prostrate. No cloud darkened his prospect, and no doubt disturbed his mind. He talked with surprising collectedness of his future, expressed his firm trust in Christ, and his good hope through grace. His whole life had been one continued preparation for death, and he was found ready when the final hour came."

Such is the record of him in the official "Minutes of the Conference, 1880."

Mr. Bedford had been deeply interested in the happy result of the experiment of having a mixed lay and ministerial Conference in Methodism, the first of which assembled in August, 1878. He took the most lively concern in promoting the Thanksgiving Fund, which was inaugurated in 1879, in commemoration of that event, and had hoped to be a participator in the proceedings held in Manchester on behalf of that Fund, in November. He was peacefully laid to rest in the Wesleyan Cemetery, Cheetham Hill, on the Saturday previous to the meeting being held; and when the meeting was held, Dr. James said, that he appeared as the representative of the holy dead. No one could help missing from among them that day the well-known face and form of John Bedford. It had been his privilege to visit Mr. Bedford during his last days, and after giving several striking incidents which had occurred during his visits, he concluded by reading the last document written by Mr. Bedford, and which was as follows:—

> "CHORLTON-CUM-HARDY, 18*th October*, 1878.
>
> "Not knowing when my Lord may call me home to Himself, I now write to express my pleasure that the Methodists of the Manchester District, notwithstanding a long season of commercial depression, have resolved to join their brethren in other places in giving such support to the Wesleyan Thanksgiving Fund, as present circumstances may enable them to offer. To many it will be a severe trial that they cannot give as they would have given had trade been prosperous; but we know where it is written, 'If there be first a willing mind, it is accepted according to that a man hath'; and in this spirit, no doubt, gifts will be offered which the donors would gladly have made larger had they possessed more ample means. The contributions specified on the accompanying paper are offered in grateful acknowledgment of blessings received in connection with Methodism for many years, and with an earnest prayer that it may please God to make the Methodists a more holy and useful people, and to 'be with them as He was with their fathers.' J. BEDFORD."

A cheque was enclosed for £55.

On 20th November, 1879, the day of toil was ended, and John Bedford's sun set in a cloudless sky. He was in his seventieth year. Seldom has the funeral of a Wesleyan minister been witnessed by so large an assembly of friends, lay and clerical, as gathered to pay a final tribute of regard to Mr. Bedford's memory. The funeral service was conducted by the Revs. Dr. James, Dr. Pope, Dr. Rigg, Alexander M'Aulay, and Walford Green. Dr. Pope delivered an address in the chapel, which he concluded in the following words:—

> "His life was complete, rounded, and perfect. He began it with 'I must,' and at the close, echoing the same expression, he said, 'I have finished the work which Thou gavest me to do.' And so with our most worthy father and brother; he again and again used almost these very words, 'I have finished the work Thou gavest me to do.' Down to well-nigh the last hour, he was busy, indefatigable in literally 'finishing' the details of the work he had loved. I am quoting as nearly as possible words which I heard him say—'I have finished my work; everything is done.' I never approached the death-bed

of a man who seemed less afraid of death. It seemed as if the vicarious dread with which Christ met death had disarmed death of all terror to him. Let these things be said to the glory of his Master. With what unspeakable feeling he would have recoiled from all words of praise all know who knew him. He has gone before us. We are now about to follow him to the grave. Let us gather inspiration from his example. Especially you who are young, learn to say at the beginning of your life, 'I must be about my Father's business.' Most of us here now are in the strength and heat of the day. Let us learn to fulfil our duty not perfunctorily, but to give ourselves with strenuous and self-sacrificing devotion to the work of our Saviour. Then by-and-by, as we approach the allotted three-score years and ten, in the grace such as was given to our brother, we shall be able to say with the Master, 'I have finished the work Thou gavest me to do.'"

Dr. Rigg said:—

"Every one here has heard of John Bedford and of his devoted labours. He was one whose knowledge of everything belonging to our economy was wonderfully perfect. Comparatively few persons knew how much there was in our departed and honoured friend, although of late years he has become gradually better known. Mr. Bedford was not merely an accomplished economist, he was a man of singularly great ability in most departments of thought. He would have been a great divine if he had given his attention to theology; and, busy as he was in other matters, it was singular how he tried to keep his mind freshened by the deeper points of theology, and the relation of philosophy with theology. He was an earnest, faithful preacher, old-fashioned in doctrine, and forceful in his application of it. He would have been still more powerful if certain restraints of shyness and timidity which, notwithstanding the bravery of his character, clung to him through life, could have been absolutely cast aside, and all the faculties of his mind brought fully out. There were times when, called upon under sudden circumstances to speak, he spoke with a power and passion which altogether carried away his audiences, and made an impression which was never to be forgotten. I knew Mr. Bedford as a colleague and as a friend. As a colleague I have had occasion sometimes to differ from him; but it was one of the fine points of his character that he was not narrow to those who differed from him. I have no need to say how admirable a man deceased was in every department of Methodist work. He was a frank colleague, and was careful—almost like a parent—of those who were under his official charge. I knew him as a friend. He was very pleasant when he talked with perfect freedom, and brought forth his reminiscences with bright humour; but what was most striking to those who had the opportunity of seeing him close at hand, was the extraordinary tenderness of his feelings, whenever a question touching personal affection or personal relationship was concerned. Those whom he loved he loved with a degree of emotion—tender and earnest emotion—of which probably those who knew him only as a public man hardly ever suspected him. In reference to many passages in his history it was scarcely possible for the deceased to speak without breaking down under the weight of his feelings. His care for everything in this district was very remarkable. The exquisite hymn of Richard Baxter, No. 920, which we have just sung, was his favourite hymn. When I visited him last spring, in company with a dear friend, he recited it from first to last, and said it was the expression of his own experience, and that those were the thoughts which comforted his own heart and mind. A prince and a great man has fallen amongst us! We do not look at him for microscopic analysis. We look rather at the powers seized upon, trained, and perfected by grace. We ought to think and speak of all whom Christ has taken to himself as they were at the time of their lives, when Christ made them better than their first selves, taking the best things in them, and shaping them into a perfect ideal."

A writer in the *Manchester Guardian*, at the time of his death, has supplied the following sketch of his character:—

"Mr. Bedford was remarkable for his high sense of rectitude both in public and private life. He had a great reverence for law and order. Nothing loose or irregular was at all tolerable to him. It was impossible to be associated with him, either in public or private life, without being made to feel that you had to do with a man possessing a very high sense of honour, and a keen and vigilant perception of all the rectitudes of life. Few public men have ever shown so little difference between their public and private life. He was the same everywhere, and whether on the Conference platform or by the fireside of a friend, he was always John Bedford, the upright, the decided, the exact, the true, and the kind. His Christianity, though decided and spiritual, was of no narrow type. There was in him nothing of the ascetic, and, though never other than a thorough Christian, he was cheerful and happy in his intercourse with his friends, of whom he has left very many scattered over Methodism. In the ordinary work of a circuit he was always diligent, firm, accurate, and exemplary. No business would be neglected with which he had to do; and whatever he did was done in a constitutional, thorough, and orderly manner. In the pulpit he was clear, persuasive, able, and instructive. There was nothing sensational in his sermons, nothing was said for the sake of effect. He was generally calm, moderate, and well reasoned in his discourses; but sometimes he seemed carried altogether beyond himself, and then his display of devotional fervour and religious emotion was intense. Those who loved subdued, theological, and instructive preaching always profited by Mr. Bedford's ministry.

"He was thrown too much into the constitutional principles and multitudinous details of Methodist administration, to aim at very high scholarship; though, if he had given himself to literature, his habits of exactness, combined with his vigorous understanding and wonderful energy for labour, would have made him one of the foremost scholars of his time. As it was, and with all his devotedness to Connexional business, he was a capital theologian, as any students who were examined by him were made to perceive and feel. Fortunately for Methodism, but unfortunately for his thorough appreciation by the outside world, Mr. Bedford's chief services, through many years, were on committees; he was a member of very many committees—there was not one which was not very much the better for his services, and no matter what the business was, he was prepared for it. He was particularly skilful in drawing up resolutions."

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James Calvert.

[*Born*, 1813: *Entered the Ministry*, 1838: *Still Living.*]

HEROES of the Cross of Christ are men of the highest type of their class; they catch the inspiration of their courage from a desire to save men from death and endless misery, and like their glorious pattern, think no toil or hardship too great or severe to be endured to accomplish their life. Not so the men whom the world calls heroes; their ambition is military glory, and to obtain that, they have to kill and murder their fellowmen. On the former rests the enduring smile of heaven; on the latter, the frown of God. The men who have been the instruments, in the hands of God, of transforming the people of cannibal Fiji, from being the most barbarous and cruel upon earth, to become, within the space of forty-eight years, the most thoroughly Christian, God-fearing, and law-abiding people under heaven, are heroes who take rank amongst the highest and noblest sons of men. They may be untitled so far as human titles go, but to live in the hearts and affections of a ransomed people, who had for ages been down-trodden and oppressed, and are now raised to be sons of God and heirs of heaven, is one of the highest honours ever conferred on man. The missionary hero, who, carrying the love of God in his heart, with a burning love for souls, can stand between two contending armies, prepared for immediate warfare, and fearlessly brave the terrible danger to try persuasion, argument, and prayer, before they fight, is a nobler and braver man than he who conquers his enemy by the sword. Such an one is the subject of our present sketch. James Calvert has stood alone, the servant of God, surrounded by men mad with the fiercest rage, and ready both to kill and eat him. Alone he has stood in the name of his Master, preached Christ, and peace, and forgiveness, and he has conquered! The victories of the Bible, and the preached Gospel on the numerous islands of Fiji and Tonga, are unparalleled in the history of Christianity.

James Calvert was born at Pickering, Yorkshire, 3rd January, 1813; was brought up under religious influences; educated at Malton; served an apprenticeship of seven years to Mr. George Barnby, of Malton, printer, bookbinder, bookseller, and stationer—a preparation for similar work to be carried on, a few years afterwards, quite on the other side of the globe. He was associated with the Methodist people at Malton, was an earnest seeker of salvation during the early months of 1831, and on 8th April of that year, he obtained forgiveness of all his sins, and became truly happy in the enjoyment of the favour of God. From that time forward, he devoted what time he had to the service of God and Methodism. Towards the end of the same year, he sought and realised a great increase of saving power, and that blessing he entered upon at the early age of eighteen. What a bright and blessed future opened to him, as the result of that decided and early consecration of himself wholly to God! At the close of his apprenticeship, in May, 1833, he gained special advantages in his business, by working for a time in Beverley, in London, and in Colchester. In the latter town he became a useful local preacher, and in March, 1837, he was recommended by the Rev. Henry Powis, as a young man likely to be useful in the itinerant work of Methodism; and by the District Meeting in May, his name was sent on to the Conference. He was accepted as a likely candidate for the foreign work, on which his heart was fixed, and became a student in the first Theological Institution, then situated at the old Hoxton Academy. The Rev. Joseph Entwisle as Governor, the Rev. John Hannah as Theological Tutor, and the Rev. Samuel Jones, A.M., as Classical Tutor, were able to devote much time to the training of the few young men then being prepared for the ministry, one of whom was John Hunt, who became the colleague of Mr. Calvert in their after labours in the foreign field.

In their daily intercourse, they were anticipating with joyous expectation their voyage out, and they were glad that their destiny amongst the fierce cannibals of Fiji was ultimately agreed upon. But they had no fear of the result. When accepted for missionary service, Mr. Calvert was then twenty-four, and was permitted to marry before going abroad. He knew a young man named Philip Fowler, a local preacher of Aston Clinton, Buckinghamshire, whose sister Mary presented to his mind just the kind of person with whom he could toil in the foreign service; and in the summer of 1837, he visited that village, made known his purpose to be a missionary, and asked the consent of Mary to be his life-long companion. The proposal was sudden, but perhaps not wholly unexpected. She was a true Christian and a true heroine. Living in the country, she had accustomed herself to horsemanship, and would fearlessly mount and away with any horse brought for her use. That experience she found useful to her in her after life in a far-off country. She was a Methodist, too, of the most earnest type, to whom no toil or self-denial was a hardship. She would walk miles to a prayer-meeting, no matter how bad the roads, or how early in the morning the service, and often she was the only one to start the tunes. Her love of Methodist hymns and tunes was a life-long pleasure, and her ability both to learn and teach singing was of much service to her for many years. Such was the young lady who became Mrs. Calvert, in March, 1838, being only one year younger than her husband; and on 25th April, they, with other married missionaries, sailed from Gravesend to the almost unknown islands in the South Seas. Two persons better fitted for life companionship were never united in marriage, than James and Mary Calvert.

There is a large class of persons, in every condition of society, who believe in good and bad omens, and who often permit their conduct to be warped by incidents which occur to encourage or to deter them. Had Mr. Calvert belonged to that class of individuals, he certainly would not have been discouraged by his first experience as a missionary abroad. They arrived at Sydney, New South Wales, in August, 1838, and immediately he found employment, as young missionaries were in much request. He was appointed to take an out-door service one Sunday morning near the Haymarket, Sydney, and friends were selected to join him in the service. With a little impulsiveness of zeal, as it seemed to some, he began the service before the time fixed, and found his devoted wife his only audience. They began to sing, Mrs. Calvert setting the tune of the opening hymn, and the strange sound of their voices soon brought hearers around them. The preacher went on with his work, his faithful and gentle wife giving a tract to each of those who had heard the Word. They had both done their duty simply and faithfully. Here follows the result. The next day a letter came to the preacher from a gentleman who had landed on the Saturday from Tasmania, where he had been living a heedless life for many years. That night on reaching his lodgings he found his pocket had been picked of forty pounds, all he had, and finding himself penniless and friendless in a strange land, he fell into utter despair, had no sleep in the night, and in the morning resolved to go to the churchyard, and with his penknife to open an artery in his neck and end his misery and life. On his way the clear sweet voice of a female singer arrested him like a holy spell; he turned aside to listen, and he resolved to join in one act of worship before he died. The singing, the prayer, and the exhortation brought to his mind his mother, a good class-leader, and his Methodist home in London. The tract he received from the young lady he began to read, and the result was, he resolved to face life once more. When told afterwards that the preacher had undesignedly began the service too soon, the man wept and said, " If you had not, I should have been a dead man."

After some weeks' stay, on 25th October, the mission band sailed for Fiji, where they arrived on Saturday, 22nd December, having called at the Friendly Islands on their way. What a strange contrast met their eye! Eight months before they had left beautiful England, and were now settled on the island of Lakemba, one of the largest of at least a score of those tropical isles which abound in the South Seas. There were then around them about 160,000 barbarians, hundreds and thousands of whom had their chief delight in cruel warfare, and in roasting and eating their slain victims; amongst them there were only about 300 who had renounced heathenism and embraced Christianity. Human life there was less valued than the cattle in the field in England. Ambitious chiefs were constantly quarrelling with neighbouring tribes and islanders, and all the cruelties of heathen idolatry were to be seen every day and everywhere. Such were the people amongst whom John Hunt and his wife, and James and Mrs. Calvert, had to begin their career as missionaries.

Of commerce there was but little; ships were seldom seen on those waters; canoes and boats, of rude construction, were but few, and they the only mode of communication between the islands. At first the study of the language was the first business of both the missionaries and their wives, and they both acquired it with considerable ease and rapidity. It was not long before Mr. Calvert could pray and preach short sermons in the vernacular of the country. But as there were a number of dialects spoken, many of the islands having their own peculiar speech, it became necessary to select that which was the most widely known and used, and formulate it into grammar, and then proceed with the translation of the Scriptures, so as to be able to instruct the natives, and enable them to read and teach themselves. Mr. Calvert was of necessity much from home, preaching on the various islands, and although at first it seemed that but little good was being done, when viewed in relation to the vastness of the heathenish idolatry to be seen everywhere, yet the missionary had cause of thankfulness. The work at Lakemba, and the district attached to it, was begun in earnest in 1835. On the island of Ono all the inhabitants renounced heathenism in 1840, and accepted Christian teaching; this was called *lotu*—becoming Christians. That was the first cheering sign of importance the missionaries had. The missionaries took out, in 1838, a printing press, types, paper, and bookbinding material, so that from their own press books were soon supplied, and much good done by teaching the people to read, which was most helpful in breaking down the power of idolatry. In 1842, when the members in the various societies which had been established were counted, 837 were found in church fellowship; in 1843 they were 908; and in 1844 they were 963 —increasing in a greater ratio than the population. Polygamy existed, and when a man got converted he had to select one wife, and be properly married to her. Marriages and baptisms had to be performed by the score. The first Methodist love-feast held, and the first time the Sacrament of the Lord's Supper was administered, were occasions of the deepest interest.

The first severe blow to the cause in those islands was the death, in October, 1848, of the Rev. John Hunt, at the age of only thirty-six years. In his brief life he did invaluable work for Fiji, in the translation of nearly the whole of the New Testament, the books of Genesis, Exodus, and the Psalms, and in the preparation of other books in that language, which are still text-books amongst the natives. At the end of ten years, Mr. Calvert wrote to the Mission Secretaries in London to report continued prosperity. Each missionary, in addition to his preaching and pastoral work, had been using his previously acquired knowledge for the benefit of the people. One had translated the Scriptures; another was engaged in printing them; one was a doctor, who had saved lives in the mission party and amongst the natives; one was a builder, who had taught the people to build chapels and improve their dwellings; another had good skill and ability in teaching, and he had commenced infant schools in various places. At the opening of the second decade of Mr. Calvert's residence there, the king of Lakemba renounced heathenism; but it was a few years afterwards before he embraced Christianity himself, though he had long made it more easy for his people to *lotu.* About that time, two unexpected difficulties met them; a Romish bishop brought and left two priests among them, but their services were not acceptable; another was, traders brought cargoes of ardent spirits and sold them to the people. Both these increased the difficulties of the missionaries, but did not in the least lessen their devotion to the work before them, which had the abundant blessing of God on it. From the first, Mr. Calvert entertained the idea that prosperity would attend their labours, and all his plans were laid with the view of securing the permanency of the work, as well as its extension. Two editions of the New Testament were early supplied from the mission press. In 1854, the work was strongly sustained by the arrival of 4800 copies of the New Testament in the Fijian language, which the people bought with great eagerness, and remittances were made to the British and Foreign Bible Society, from time to time, to repay the large outlay they had so generously incurred.

When the translation of the entire Bible was completed, it became necessary for the printing of the same to be done in England, as to do the work in Fiji would have taken many years, and incurred an outlay for which no funds were available. Mr. Calvert brought that manuscript to England, and the Bible Society undertook the cost of printing the same, Mr. Calvert superintending the work as each sheet passed through the Press, under the direction of the Society's own Editor. After an absence of eighteen years, Mr. Calvert arrived in England, in June, 1856, and the Bible Society generously undertook his support whilst remaining here to carry on the printing. He made his missionary speech in Exeter Hall in May, 1857. During his stay in England, he wrote the History of the Mission, which forms the second volume of "Fiji and the Fijians," published in 1858, the first volume being by the Rev. T. Williams. He was constantly advocating the cause of the Mission he had so much at heart, and using his influence to increase the number of European missionaries. At the end of 1860, Mr. and Mrs. Calvert went forth again to Fiji, in charge of a noble band of young men and their wives, leaving all their own children in England. After examining the societies, Mr. Calvert made the following report of the condition of the district :—394 churches, 172 houses for preaching, 12 missionaries, 11 ordained native missionaries, 241 catechists, 250 local preachers, 1476 school teachers, 13,101 church members, 871 schools, 3500 scholars, and 66,860 persons attending religious worship, and all parts of Fiji opening to receive the Gospel. Mr. Calvert was located at Ovalau, where he remained five years.

The jubilant reception accorded to Mr. Calvert on his arrival at Fiji was worthy of a king ; and, indeed, he had on many occasions been such to the people. The religious services held by the natives were of the most delightful character, the singing welcome, the processional chanting of Psalms, and the varied forms of kindly expression, testified to the sober and serious character of the training the natives had been under. In 1863, when the nature of the cotton famine in Lancashire was explained to the people, they promptly contributed £50 to help to relieve the distress. In 1864, when several societies united to hold a missionary meeting, the contributions of oil to the funds realised £70, in addition to £16, 16s. in money. That was only a sample of many other meetings of a like nature which are now being statedly held at the various mission stations.

After continuing to labour between four and five years, on that second visit to the country, Mr. Calvert felt the necessity laid upon him, as other missionaries had arrived, to return to England, where he had left his children in the care of kind friends who undertook to look after their education. He made tours of the various islands, in 1864, to see the condition of the societies, to take returns of their several agencies, to examine the students in the Native Training Institution ; and one of his last acts was to baptise the infant son of one of the missionaries, who had his child named James Calvert. The following are the statistics which represent the religious results when Mr. Calvert left the country, in the summer of 1865 :—Chapels, 665 ; other preaching places, 321 ; missionaries and their ordained native assistants, 89 ; catechists, 455 ; day-school teachers, 1761 ; Sunday-school teachers, 2497 ; local preachers, 1456 ; class leaders, 2308 ; members in society, 24,951 ; attendants on Methodist worship, 103,100. This was what Mr. Calvert himself lived to see, as the result of the labours of a few missionaries amongst the most depraved and degraded of all the barbarous races of mankind, during thirty years. The good work was spreading rapidly over the whole of the islands. It was no wonder, therefore, if these people parted with Mr. and Mrs. Calvert with every manifestation of loving regard, sorrowing most of all at the thought that they should meet no more on earth, but with an assurance of meeting again in the Father's house above, when the toils of earth were ended.

Mr. Calvert spent six months in Australia on his way home, preaching and speaking on behalf of the mission he had left. He began his work as a missionary in the streets of Sydney in 1838 ; he finished his missionary labours at Adelaide in February, 1866, when he wrote a resumé of the condition of the work, in a letter to the Rev. S. Rabone, General Secretary of Wesleyan Missions in Australia and Polynesia, which was published. The Methodist friends in Australia presented to both Mr. and Mrs. Calvert a valuable gold watch, and other articles, in token of their personal affection, and as an acknowledgment of the importance of the services they had both rendered in Polynesia. In writing from Australia to the Committee of the Bible Society in London, to remit £212, 11s. 6d., the amount obtained in Fiji for the sale of New Testaments in one year, Mr. Calvert closed his letter with these characteristic words: "Much work has still to be done in Fiji. A short time before I left, a cruel heathen chief killed several Christians. He reserved for his own repast the body of the head teacher, and gave the other bodies to his people to eat." At a speech delivered by Mr. Calvert at the Annual Meeting of the Bible Society in London, in May, 1867, he reported, as an evidence of the pre-eminent degradation of cannibalism, that one chief gloried in telling that, before the missionaries arrived in their country, he had himself eaten part of over 800 human bodies, and that on some occasions the natives cooked as many as 100 men and women for one of their war repasts—persons whom they had just before slain. That was one evidence of the urgent necessity for more Bibles to be sent to that long-neglected country.

Arriving in England early in the year 1866, Mr. Calvert remained for one year under the direction of the Missionary Committee in London, and took up his residence at Bromley, Kent. There he continued to reside with his family for six years, but occupying for five years the position of a supernumerary minister. Much of his time was spent in visits to many of the English Methodist circuits, in which he preached and spoke at numerous public meetings on behalf of missions in general, and the islands of Fiji in particular. He was able to report that, in the course of thirty-four years, such had been the effects produced by the labours of the Wesleyan missionaries, that out of eighty islands forming the entire group, over seventy of them had renounced heathenism and cannibalism, and had welcomed the Gospel among them. It was during the residence of Mr. Calvert at Bromley, that the writer of this sketch had the privilege of welcoming both Mr. and Mrs. Calvert to his Methodist home on more than one occasion, when he heard from the missionary himself some of the facts herein reported.

After a residence in England of six years, the old missionary fire still burned in the heart of the devoted James Calvert, and he consented again to enter the foreign service, going with his equally devoted and heroic wife to South Africa, intending to labour amongst the emigrants in the Diamond Fields. He arrived at Bloem-Fontein in December, 1872, and after a short stay there, in 1873 went to the Diamond Fields to endure all the hardships and privations of that wild kind of occupation, in order to preach the Gospel to the people. They had to dwell there literally in a city of tents. New chapels and schools were erected, and as money was not scarce, both were soon paid for, and the services were made so attractive, by good singing and plain earnest Gospel preaching, that good congregations were regularly gathered, and the people were glad to have the missionary with them. After spending two years at the Diggings, on leaving there in February, 1875, for another sphere of labour, deputations from two of the stations waited upon him, thanked him for the valuable services he had rendered, and each presented him with an address and a purse of money, both handsomely filled, whilst the editor of the newspaper there, in an editorial article, spoke in high terms of commendation of the services of both Mr. and Mrs. Calvert, adding at the same time that it was not possible to put a money value on the kind of services which both had rendered to the community. Mr. Calvert had not only kept the Church in order and full work, but he had secured for himself the affection of all classes.

Difficulties having arisen in the Transvaal, Mr. Calvert was directed by the Missionary Committee to go there and try to set things in order. That difficult task having been accomplished, after a residence of sixteen months at Potchefstroom, the mission there was left in good working condition.

At the Triennial Meeting of the Chairmen and Representatives, over which the Rev. George T. Perks, M.A., presided, Mr. Calvert was requested to take charge of the Pietermaritzburg circuit in Natal; after which Mr. and Mrs. Calvert removed to afford much-needed help at Durban. During their residence in Natal for over two years, by unceasing toil and kindness, they were able to render in various ways valuable services to the cause of Christ, which were acknowledged at farewell meetings. Such services as they rendered—so paternal, genial and unassuming—could not but be appreciated.

The work having suffered very seriously in the Diamond Fields, through the introduction of the Morning Service in the principal chapel there, Mr. Calvert was requested from the Mission House to return to his former home, and work at Kimberley, to endeavour to restore harmony and a simple service. During his first residence at the

Diamond Fields, and when he left it four years previously, they were a wide region, covered mainly with canvas tents, some of which were roofed with corrugated iron. On his return he found the camps spread over with much better and more substantial dwellings, and now the residences are larger and more healthy, with neat gardens, and water is laid on from the Vaal River. The welcome he received was hearty, and both he and Mrs. Calvert devoted themselves earnestly to the promotion of the interests of religion amongst the people, and to the general welfare of the varied community residing there. The missionaries, having suffered from the very small and inferior residences, roofs and sides made of corrugated iron, Mr. Calvert ventured to undertake the erection of a vastly superior house as Parsonage. This he accomplished, and realised the entire cost. In that year, 1879, for this erection, and for the general purposes of Methodism on the Fields, the noble sum of £3963 was realised. This was not done without considerable effort and responsibility.

Mr. Calvert had, in all the building erections he had undertaken in each of his stations, resolved to leave them free from debt, whether chapels, training institutions, parsonages, or schools; whatever was done for God and for His cause, must be free from debt. This was a doctrine he strongly enforced upon the people, and he was ever one of the foremost to show, by his own generous contributions, his willingness to exemplify the financial doctrines he taught. He secured a large amount of native assistance, not only in giving of their substance, oil, mats, and articles they made, but also lending a helping hand in doing the manual work; and in this they had good examples in the missionaries themselves. When the affairs of the Church were put in order, having reached the age of sixty-seven, and Mrs. Calvert sixty-six, they were both desiring rest, and resolved to return to England. Before doing so, one morning he was surprised by a visit from two natives, who brought the missionary contributions from the people of £33, as a mark of their estimate of his services on their behalf. Following that was a public farewell leave-taking, when the sum of 250 guineas was presented, with a handsome address, to Mr. Calvert. At that meeting they had the presence of the Rev. John Kilner, from London, who was on an official visit to Africa on behalf of the churches belonging to

Methodism, and he witnessed the warmth of enthusiastic affection manifested to the veteran missionary and his excellent wife—a joyous sight he will never forget.

On Mr. Calvert's arrival at home in England, early in 1881, the failing health of Mrs. Calvert made a residence at Torquay a necessity. Although every kindness and care were shown, it was evident that her wonderfully useful life was drawing to a close, and at Torquay, the venerable lady entered into rest, 4th January, 1882. The public papers in Australia, and also in Africa, made grateful and eulogistic records of her life when they heard she was gone home, and these were some consolation to one so heavily bereaved. Mr. Calvert's heart is still in the mission work, although on the supernumerary list of ministers. He attended the Wesleyan Missionary Breakfast Meeting, in April, 1882, when it was reported that the Society, which had long been burdened with a heavy debt, was still sadly deficient. That roused the generosity of James Calvert, and he at once placed on God's altar the 250 guineas he had received on leaving Africa. Such an act of self-sacrifice roused the sympathy of the meeting, and ere its close £4000 were promised towards the debt, and on the Monday following, £4000 more were promised, so the encumbrance was cancelled, and glory and praise were given to God for the good work so generously accomplished, prompted largely by the sacrifice made by the Fiji missionary.

During his retirement, Mr. Calvert, who now resides at Croydon, is devoting his energies and all his time to the cause of missions. He is generally engaged in different parts of the country in preaching for and advocating the cause he heartily loves. And beyond this, he has just now printed in Fijian, two large editions of the Second Conference Catechism, with Scripture Proofs; 5000 copies of a reading-book, containing 100 lessons from the Gospels; 6000 hymn-books; the third edition of John Hunt's invaluable "System of Christian Theology"; the second edition of the entire Bible, with extra copies of the new Testament; and while this is written, he is passing through the Press a second edition of the New Testament in the Rotuman language. He ever exults, as he well may, in the grand work which God has wrought and marvellously sustained in Fiji to the present time, and which affords such a stimulus for mission effort and generosity on behalf of the whole world.

Alexander M'Aulay.

[*Born*, 1818: *Entered the Ministry*, 1840: *Still Living*.]

METHODISM has been often described as finding an uncongenial soil in Scotland, and yet there are circuits in that country in which Methodist preachers have been located for more than a century, and still they flourish. Out of the seventy Presidents of the Wesleyan Conference since the death of Mr. Wesley, four of them claim to have Scottish descent; Alexander Mather, the second Methodist President, dates from the middle of the last century; Dr. Adam Clarke, although born in Ireland, discovered in Edinburgh, in 1822, an historical document from which he has traced the descent of his mother in an unbroken line from Alexander III., King of Scotland, A.D. 1286; two others both date their nativity from the city of Glasgow—namely, William Shaw, born there in 1798, and the subject of the present sketch, who is the only one belonging altogether to the nineteenth century. To have produced four men who have rendered long and valuable service to the Methodist Connexion, such as belong to the record of their lives, cannot be considered an unsatisfactory return for the labour spent on Scotland. There are bright pages in the past history of Methodist circuits in North Britain; there are some to-day; and there will come others before the end of the present century. Glasgow has a membership of about 1300, as against 1140 when Mr. M'Aulay joined the society there; and although the increase is not large, it indicates progress.

Alexander M'Aulay was born in Glasgow, 7th March, 1818. His grandfather was a last century Methodist, and a trustee of John Street Chapel, which has been recently sold; but his parents did not belong to that community, although his father, when eight weeks old, was baptised by John Wesley during his last visit to Scotland. His mother was a Baptist, a noble-minded Christian, and her example and influence kept alive in his mind profound respect for divine truth, amid circumstances likely to foster doubts. A sceptical friend of his father, after three years of heavy affliction, and the loss of all his children, experienced a change of heart, and testified to all whom he could reach, the love, joy, and peace in the Holy Ghost, that filled and ruled his soul. He held prayer-meetings in his own house, and being a cultivated and eloquent man, and mighty in the Scriptures, set forth clearly the doctrine of conscious conversion, assuring his hearers that every one of them might know his sins forgiven. These exhortations led Alexander M'Aulay to become an anxious inquirer after truth, and shortly after, his brother and sister sought earnestly to enter in at the strait gate. His instructor, having joined the Methodists, invited Alexander to become a member of his society class, in 1835, when entering on his seventeenth year; and he received his first ticket of membership from the Rev. Henry H. Chettle. He owes his conversion to a mission prayer-meeting.

The early years of his educational life were spent under the care of the Rev. G. Murray. We heard Mr. P. S. Macliver, M.P. for Plymouth, proprietor of the *Bristol Daily Press*, when presiding over the Metropolitan Chapel Building Fund Meeting in City Road Chapel, London, in May, 1884, refer to his early friendship with Mr. M'Aulay. They began their business course together in the same office, in the city of Glasgow.

In 1838, Mr. M'Aulay came to London to push his way in the world in connection with the Press. At that time what was called Socialism was a power in the land, numbering its halls and lecturers by hundreds, under the leadership of Robert Owen. Having mastered their limited literature and history, he preferred to put Owen's disciples on the defensive, rather than defend the Bible against their attacks. In pursuing that policy, he accepted challenges in the open air, thrown out by them, and in the East End of London had immense audiences, to whom he often gave the story of his own conversion, and that of his spiritual father. When the Socialist lecturer invited the audience to enter the hall, and pay an entrance fee, the young Scotsman kept up a service outside, and challenged further discussion there, until the hall had to be closed. The mission spirit that led him to do battle, single-handed, against error and evil in the East End in his early manhood, was destined to find larger scope in that part of destitute London, in the middle period of his life, and in a more effective and permanent manner.

In 1840, he entered the Wesleyan Ministry, and was sent to Ayr, in Scotland, as his first circuit, under the Rev. John Connon, who still survives, having been fifty years, save one, in the ministry. Little indeed did he think that his younger colleague would advance so far beyond him in the ministerial ranks, as to take some of the foremost positions in the Connexion. Ayr was an old circuit, having been formed in 1786, and although numerically small, having only 180 members, was not unsuited to a young preacher of twenty-two. He entered his first circuit with the feeling that, having been called to that ministry, his course was fixed—to be a Methodist preacher for life ; and here, as in all his after appointments, he preached in the streets, and lanes, and fields.

One year was the limit of his first location, and at the Conference of 1841, he was stationed in his native city, Glasgow, as the fourth preacher, under Robert Heys, with J. Simon and T. Williams as colleagues. There he had a wide sphere for the exercise of his abilities, and greatly increased facilities for the improvement of his mind, and increasing his knowledge of the agencies of Methodism. For two years he remained amongst the friends of his youth ; the members in society in 1841 were 1382, and in 1842 they were 1415, and when he left in 1843, with Paisley added, they exceeded 1500. At the Conference of 1843, he went to Aberdeen—the northern extremity of Scottish Methodism ; the society was founded there as far back as 1765, but after fourscore years there were only 301 members in society on his arrival at the circuit. His fervid ministrations were useful to the people, and he himself advanced his own studies. His superintendent was William Lindley, his colleague Edmund B. Waters. His stay was limited to one year, and he left with an advance of fourteen members. Hitherto he had been the junior preacher in three circuits. In August, 1844, he was received into full connexion, and was appointed to the sole charge of Dunbar, another old Methodist circuit, which had existed since 1766. Fifty-seven young ministers were that year received into full connexion, and twenty-five of them still remain in the ranks of the itinerancy. Four out of the number became Presidents of the Conference—namely, Messrs. Wiseman, Perks, M'Aulay, and Gregory; one, J. Ingle Dredge, afterwards joined the Church of England. None of them appear to retain so much of the vigour of youth as Mr. M'Aulay. His first superintendency of a circuit continued for three years. At Dunbar he closed his itinerant labours in his native country; he found only thirty-four members in society when he entered on the pastorate, and left sixty in 1847, so that in three years the members were nearly doubled,—a remarkable fact in Scottish Methodism. His future career was to be in English circuits.

From that time the scenes of his ministerial labour were entirely changed; instead of congregations of a few score persons, he found on entering on his residence at Leeds, that he had to preach to a thousand and fifteen hundred persons. Here is seen one of the many advantages of the itinerant system of Methodism. The zeal for the salvation of sinners which the young minister had manifested in his northern circuits, was fired afresh in a warmer climate and under more congenial surroundings. He was the fourth of four preachers, under the Rev. James Methley, who was himself a successful evangelist; large and respectable congregations crowded the chapels in Leeds, the people were more hearty and more in earnest, and there was much to stimulate effort and promote the spread of the work. Even the country chapels had in them worshippers whose love of the cause, and whose zeal and generosity were most cheering, and who were not content without seeing results following. Working amongst the toiling masses of a busy people, like the manufacturers of Leeds, his compassion for the poor and godless was awakened, and he began to consider the condition of the neglected thousands dwelling outside the religious influences of the place. The three years spent in Leeds were to Mr. M'Aulay mostly new experience, and were the beginning of those efforts which in subsequent years distinguished his public life. The increase of members was nearly 200. In 1850, he was stationed at the Queen Street circuit in Huddersfield, but the period was one of unrest and disturbed labour; the society was not united in consequence. The Rev. James Carr was the superintendent; during the second year of his stay there, the Rev. Samuel M'Aulay, his brother, became the third preacher.

Five years he spent in Yorkshire circuits, and these were followed by six years in Manchester. In 1852 he was located at Oldham Street, one of the most important centres of English Methodism. The Rev. Israel Holgate was the superintendent, and the Rev. John Hartley, who still survives, and the Rev. G. T. Perks, were his colleagues — ministers of high standing in the Connexion. In 1855, he was appointed to the Irwell Street circuit, under the Rev. Dr. Joseph Stinson, having Mr. Perks again for his colleague. While stationed here, he married a Manchester lady, the only daughter of the late Samuel Waller, and sister of Mr. Ralph Waller, of Withington. She has been his devoted helper ever since in every good work; and her liberality, sympathy for the poor, and untiring zeal in rescuing the perishing and instructing the ignorant, give her high rank among mothers in Israel.

The experience gained by Mr. M'Aulay at Leeds and Manchester was deepened and intensified when he returned to London in 1858, and settled down for three years at Poplar, in the Spitalfields circuit, from which he had been sent into the ministry, by the Rev. Samuel Jackson. On every side he witnessed the degradation of poverty, wretchedness, and misery, until he was oppressed with the magnitude of the evil, and Methodism was at that time doing but little to remedy the state of things. He walked round the neighbourhood in every direction northward to the widespread masses in Bethnal Green; eastward, to Bow and Stratford; and on every hand the scene was appalling. Tens of thousands of persons toiling hard all the week, living in wretchedness and misery, no one caring for their souls; without God, without hope, and apparently without a friend to lend them a helping hand to raise them to a higher level in life. Living in such a region, like St. Paul, his spirit was stirred within him, his sympathies on behalf of the spiritually destitute were aroused, and although single-handed, he resolved to try and do something to provide relief.

The tender, earnest, and beseeching appeals which he made from time to time for the extension of Methodism there were almost heart-rending. The work was so vast in its extent—and included hundreds of thousands of people for whom Methodism had made no provision—that at last he entreated the Conference of 1861 to put him down at Bow, without a chapel, without a society, and he would begin a society in his own house, gathering the people to hear the Gospel preached out in the open air. When the weather was unfavourable, he invited the people into his own dwelling-house in Tredegar Square; and though the congregations at first were small, they continually increased in numbers. In the "Minutes" of Conference for 1861, there is the entry: "Bow and Victoria Docks, Twelfth London, Alexander M'Aulay," with no entry of members. In 1862, the circuit is named as before, but with fifty members in society. In 1863, Bow and Victoria Docks became the Thirteenth London circuit, with Alexander M'Aulay and Henry J. Pope as ministers, and 367 members in society, and efforts being made for the erection of a chapel in Bow Road to seat a thousand people. That chapel was erected, and day schools also, without debt, and it has been a centre of usefulness, varied and extensive.

The Metropolitan Chapel Building Scheme having been originated, mainly through the princely generosity of Sir Francis Lycett, in 1861, to assist in meeting the destitution of the metropolis with regard to Methodism, Mr. M'Aulay availed himself of its aid in selecting sites for new Methodist circuits and chapels, and he tried in other ways to promote Home Missions in the East End of London. He was for several years Secretary of this Fund, and fulfilled its duties when burdened with his mission enterprises, until the Rev. Gervase Smith was set apart to the office. Encouraged by what had been done at Bow and Barking Road, Mr. M'Aulay requested an appointment to reside at Bethnal Green in 1865, where Methodism had no existence. He secured a valuable corner site of land in the Approach Road, leading to Victoria Park. He began to preach in Peel Grove Hall, and to hold open-air services: conversions followed; and although he had not even a member in society, at the Conference of 1866 there were sixty-one members; in 1867 they had increased to 122; and in 1868 they were 175. In the meantime, building operations were commenced of a handsome chapel to seat a thousand people, and of spacious, light, and airy schoolrooms adjoining, with class-rooms and rooms for the varied agencies of a large and prosperous society. Sir Francis Lycett laid the foundation-stone in September, 1867, when Sheriff of London and Middlesex, and the chapel was opened on the Good Friday afterwards. The site and buildings cost more than £8000, and were opened free of debt. Since then a large amount of valuable religious work has been done there by the preaching of the word, by the schools, mothers' meetings, and other agencies designed to improve the social, moral, and religious condition of the neighbourhood. In 1867, whilst he was labouring at Bethnal Green, the Conference, in recognition of the value of his services to the Connexion, elected him a member of the Legal Hundred of Methodist Preachers, one of the guardians of the body. To the fervent zeal, earnest preaching, and wise administrative capacity of our Scotch minister these results are mainly due. The writer has for nearly ten years past attended frequently the services held at Bethnal Green, and can testify to the extent and value to the people of having Methodism planted amongst them. One of the ministers who succeeded Mr. M'Aulay was the Rev. Thomas Bowman Stephenson, LL.D., the founder of the Children's Home; and whilst there he secured much valuable property adjoining the chapel. The headquarters of the Children's Home and Orphanage have since been established there, although independently of the Bethnal Green circuit.

Having spent three years in the Stratford circuit, commencing in 1868, Mr. M'Aulay succeeded there as he had done in the other places named. Services were held before he went, in the Workmen's Hall, and there was a small society, which at the end of the first year numbered 83; in 1870, they were 103; in 1872, they were 158; and in 1873, had increased to 183, and a large chapel was erected on one of the best sites on the high road, in the centre of the teeming population. Mr. M'Aulay would have given prominence to the faithful and earnest ministers who were his colleagues and successors in this aggressive work, and would have restricted his claim to the rank of pioneer, but this is a notice of him personally. The aid of the Home Mission Fund, and the Metropolitan Chapel Building Fund, rendered it possible to do much, and to produce a striking contrast. He left Spitalfields circuit, which in 1840 embraced the whole of the East End of the metropolis, to begin his ministry in Scotland; and returned to that circuit as a minister in 1858, and found only three ministers where he had left four. The only chapel extension in that part of London during that time was not an increase. The small chapel at Poplar was supplanted by a large and beautiful edifice. Within the eighteen years after Bow chapel was begun, additional accommodation has been provided for about 10,000 worshippers, and ten additional ministers have been stationed on the ground occupied in 1860 by the Spitalfields circuit. The argument he generally draws from these facts, when he states them in public meetings, is simple enough. Patient, systematic, spiritual mission work on denominational lines, in the East portion of London, is more successful than any other kind.

His faculty for organisation had a peculiar sphere during the time that he was founding new circuits in that part of the metropolis. Having found a suitable German, he encouraged him to preach to his countrymen in the East End of London; a gracious work has followed, in which he could do little but organise. His name appears in the "Minutes" as the first superintendent of our German work in London; but he had another superintendency of a new mission circuit at the same time, and the burden of the work devolved on the converted Germans, assisted by Mr. Pope, brother of the Rev. H. J. Pope, General Chapel Secretary, until the appointment of ministers who could preach in the German language. German preaching among Wesleyans in London would have probably been as unknown to-day, as it was for a hundred years before, had he not tried to start it. A chapel, that cost about £6000, has been erected to the memory of Peter Böhler, the spiritual father of John and Charles Wesley; and here is now the head of a flourishing German circuit, which has preaching places in several parts of London, and since its commencement, three or four ministers and about twenty local preachers have been raised up. In alluding to this enterprise in public, Mr. M'Aulay claims nothing beyond early organisation and occasional counsels afterwards; for he states, he cannot give an address in German, but he encourages willing people to become "nursing fathers."

In 1872, he removed to Liverpool, having spent fourteen years in doing special evangelistic mission work in the East End of London, with results which were a surprise and a joy to thousands who were participators in the blessings. He spent three years in the Cranmer circuit, Liverpool, having the Rev. Charles Garrett and the Rev. W. H. Groves, M.A., as his colleagues. He was also appointed Chairman of the Liverpool district, and here he held conventions for Methodist ministers of all the branches, and united love-feasts for all the sections of Methodist people. The membership was increased from 561 to 820. At the Conference of 1875, he accepted an appointment to the Cherry Street circuit, Birmingham. As a sample of the earnest work of his life, he gave to the Conference the following particulars in August, 1876 :—

> "We began the year as ministers in the Birmingham district with a purpose to seek holiness and usefulness, and made arrangements for a district mission. I was pleased to see how heartily the younger brethren took it up and carried it through. God gave us a remarkable blessing in many places. I do not know that I have ever seen so many sinners brought to Christ in any one year during my own ministry as I have seen since the last Conference, and I feel that I should sin against God if I did not give glory to Him. No honour that man can give can be compared with that of looking upon multitudes who have been led to Christ, and being able to say, 'What is our hope, our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.' This, I trust, will be my joy. This is the honour I covet. I could easily part with any other, but this I prize. At the commencement of the district mission, I said, Let us go to the poorest places, and I mentioned a small country town in which there had been the longest stagnation. It seemed as though nobody believed in the possibility of accomplishing any good there. The bare mention of the place as being one suitable for a revival mission excited an incredulous smile. I went there; and such was the spirit of unbelief prevailing in the congregation, that I did not venture to call upon any one to pray. I conducted the entire service myself. On the following night I was informed that, whilst I was praying and exhorting in that first service, a young man found peace. I found that the Spirit of God had been there before I went; and on the second night about forty persons went into the inquiry-room seeking the Lord. That was a place in which there had been no stir of that kind for many years. God is pouring water upon him that is thirsty, and floods upon the dry ground."

On the occasion of the death of the Rev. Charles Prest, the office of Secretary to the Wesleyan Home Missionary Society became vacant. It was a position which but very few could efficiently occupy, and the

Conference of 1876 did two wise things; they appointed Mr. M'Aulay General Secretary to the Home Missions, and they elected him also President of the Conference that year. In acknowledging the honour conferred upon him by his election, he gave devout thanks to God for His care, who had lovingly guided him from his youth up; and he thanked his brethren for that mark of their confidence and affection, which he recognised as the crowning mercy of his ministerial life. He believed that he owed his elevation to his fixed purpose, never to vary from the one idea of living to turn sinners to righteousness, and to promote, through the Methodist community, a perpetual revival, or series of revivals, throughout the land. He saw the Methodist people were the fruit of spiritual revivals; and if those divine visitations were not vouchsafed to them, they must either change the spiritual constitution of their discipline, or pine away from among the tribes of God's Israel. During the deliberations of the Conference, he strongly urged the importance and necessity of recognising the work of the Holy Spirit in their services. In speaking of the Home Mission work, he said:—

> "He was pleased to find that there was such a distinct recognition of the blessing and presence of the Holy Spirit. We begin where we ought to begin. And in respect to the success that we had seen in the various departments of Methodism, during the past year, he believed that, so long as we had a considerate recognition of the Holy Spirit, He would graciously and constantly bless us in all departments of our work—in our circuits, our classes, our schools, and everywhere else. If we were strong in this power, we were strong everywhere; and if we were weak in this power, we were weak everywhere. We should continue to keep in our minds the important truth that the success of our work only continues if His blessing is in the Church. His power and presence in the Church was always attended with marked signs of prosperity and progress. After a period of deadness, the reformation brought into clear light the doctrine of justification by faith. The introduction of Methodism brought into prominence the work of the Holy Spirit — the Spirit as a power operating on the minds and hearts of mankind. We, as Methodists, made this a leading feature in all our work—Christ within us—the Spirit in our hearts. And we come together, rejoicing in the Spirit's work—the gathering in of souls, members of our Society. Do we not do well in saying, 'Glory to the Eternal Spirit?' The Conference agencies had been quickened. We as a people had worked the whole year more heartily. The work had been easy and with power. The people had been minded to bear a good and bold testimony. They had assailed the unbelieving world around them, and the indifferences over which we mourned a few years ago had, in answer to prayer, been removed. The songs—spiritual songs of Divine things—of the children in the streets, were echoes of our work and prayers."

In that spirit the new President entered on his year of official duty, carrying with him into all the circuits he visited a revival spirit, which served to quicken the drooping energies in many localities. He introduced the holding of holiness conventions, which were occasions of much blessing to the societies. In attending and presiding over the Irish Conference in the June following, he carried the preachers through their work in a most successful manner. Throughout the whole year, there was no jarring string,—all was harmony; and the Rev. Gervase Smith moved the thanks of the Conference to him, in 1877, for the zealous, faithful, impartial, and courteous discharge of the duties of the Presidency, which were unanimously accorded to him. The increase of members during that year was 9351. One of the Connexional Magazines, edited by the Rev. Benjamin Gregory, D.D., said, after the close of the Conference:—

> "Never, we believe, has divine guidance in the election of a President been more manifest and marked, never more devoutly and gratefully acknowledged, than in the instance of Alexander M'Aulay. The President of the Conference of 1876 was called to the chair at a moment of almost unprecedented delicacy and difficulty. He had to pilot the Connexional bark, through the loud breakers of an anxious and exciting discussion, to a momentous and critical decision. Who could have accomplished this service with greater coolness, vigilance, skill, good temper, and good humour, than Alexander M'Aulay? The fact is, he knew where his great strength lay. He "put his burden right" from the beginning. Hence, the whole bearing and spirit of this perfervid Scot declared 'My trust is in the *living Lord.*' Verily 'he was marvellously helped, till he was strong.' Throughout the fluctuations of debate, he dwelt between the shoulders of Omnipotence. Besides, was he not sustained by the prayers of the brotherhood? ,For all the brethren loyally pray for him who is elected to such grave responsibilities. With no taint of self-assertion, he did not shrink from chair-assertion, whenever occasion might require. He knew also when to infuse a timely tinge of pleasantry into the seething caldron of discussion. The—
>
> 'Ruler of the night and dark
> Guides through the tempest His own ark.'
>
> No man could have acknowledged civic courtesies more becomingly and gracefully than did this same sternly-conscientious Scotchman."

Since the year 1876, Methodist Home Missions and the Rev. Alexander M'Aulay are so closely identified that they can scarcely be separated. The work prospers under his benevolent and generous management, and the great financial ability of his colleague, the Rev. J. W. Greeves. The following is a brief outline of its operations.

In the last thirty years our Home Missionary income has risen from £12,000 to £35,000. Of the 730 circuits into which Great Britain is divided about 300 are incapable of self-support. The Fund contributes £10,000 annually to keep these feeble circuits alive, and healthy, and enterprising. It assists in mantaining twenty-one district missionaries, including the Connexional evangelists, and twelve ministers, whose labours are chiefly devoted to the army and navy. It gives direct or decreasing grants to about seventy Home Missionary ministers, who have special mission stations under their care in various stages of development. Through the agency of district committees and by district administration, the Fund contributes towards the support of lay agents. £800 is anually granted to the Irish Conference to assist Home Missions in Ireland. The Gospel was never more necessary than now at home and abroad, and never did the providence of God devolve upon the Churches a vaster opportunity or a more solemn responsibility.

Mr. M'Aulay's generosity and sympathy have manifested themselves in other forms of Christian service than those previously indicated. Both he and Mrs. M'Aulay have, on many occasions, been angels of mercy to the indigent and suffering in various localities. Only one instance need be named as an illustration. Just before Christmas Day, 1883, they sent a message to the Wesleyan Home Missionary, at one of the poorest suburbs of East London, Hackney Wick, that they would cheerfully bear the cost of giving a really good dinner on Christmas Day to two hundred of the poorest people, and both he and Mrs. M'Aulay cheered the festival with their presence, and assisted in waiting on the people, addressing to them kindly words of sympathy and cheer during the dinner hour and at the after-meeting. Within a few days many of the poor guests were made new creatures by the renewing of the Holy Ghost. Such kind of mission service has always secured the "well-done" of the blessed Jesus, who said, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shall be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

In yet one other way has Mr. M'Aulay endeared himself to the Christian public. In January, 1881, he took the entire risk, which he still bears, of issuing a cheap Quarterly, with the title, *Experience*, edited by himself, with able contributors. It is described as—

"An antidote to scepticism and the most helpful evidence of Christianity; the best uninspired aid to anxious inquirers; it powerfully shows the happiness of pure religion; and is greatly needed to guide new converts; it inspires hope and forbids despair; shows how Satan's strongholds are taken; has reference to all the exercises, conflicts, temptations, and attainments of spiritual life; neutralises formalism; reveals worldly snares; helps to recruit churches; encourages Christian workers; and is attractive to young and old, the thoughtless and the thoughtful."

Fifteen issues have now appeared, and the work abates none of its interest, value, or direct usefulness, and remains a monument to the unselfish generosity and earnest Christianity of the originator. The average quarterly issue has been, we believe, above 15,000 copies, and never less than 10,000 have been printed of any one number. We close by a quotation of testimonies, printed on the cover of the number for July, 1884, which shows the ruling passion of his life-work.

Numerous testimonies respecting the spiritual and saving good arising from the perusal of *Experience,* continue to encourage the proprietor to extend the sale, although he will not accept any profits arising from the periodical :—

"SECUNDERABAD, DECCAN, INDIA, 4*th May*, 1884.

"The two copies of Volume I. of *Experience* have been put into the library. When I tell you that whenever I examine the librarian's book, I invariably find both volumes 'out,' you will know that the book is well read. Serjeant Horton, our librarian, asked me the other day if I knew which was the best book in the whole of our library. On answering 'No,' he said, 'It is that *Experience.* If any man comes to me, and asks what book he should take out, I always say, "Well, if you want something to do you good, here it is"; and I hand him *Experience.*'"

The lady who wrote this communication sent it through her father, the Rev. John Hay, of Bolton.

The Rev. R. W. Allen, Army Chaplain, has placed Volume I. of *Experience* in the cells of imprisoned soldiers, and he forwards the following testimonies, from prisoners who have profited by its perusal, under date of 14th June, 1884 :—

"T. F.—'I wish I had listened to my father, I should not have been here; but this book has broken my heart, and made me hope.'

"A. C.—'I have given my heart to God, and am praying and praising God all day long. That book showed me the way.'

"J. L.—'I was in despair, but that book showed me that the backslider could be forgiven, and now, sir, I am happy; I am saved.'

"T. M.—'This is the best book that I know. It tells how God can save and keep. I have read it through and through. It is just what I wanted.'

"W. L.—'Oh, sir, I have been such a sinner. I thought there was no mercy for me, but *Experience* has shown me that there is; and now, sir, I am sure Jesus saves me.'"

William Burt Pope, D.D.

[*Born*, 1822 : *Entered the Ministry*, 1841 : *Still Living.*]

REVIVALS have been characteristic of Methodism through the whole course of its history. Methodism itself is an extensive revival of the spirit of primitive Christianity. The most powerful agent in vivifying the Church of England, for a century past, has been the work of Methodism throughout the land, impelling clerical activity as the only means of retaining the hold they had upon the people. Revivals and Methodism should be synonymous terms; thousands of families have been made happy, and led to become Methodists, as the result of revivals. Pioneers in the cause have visited neglected villages in many parts of England, and they have found rough and uncultivated lads, working hard all day, seeking their evening recreation in vanity and folly, unconcerned about divine things, uncared for by the Church to which they were supposed to belong; without anything to stimulate their intellects, or call out their powers; having no higher ambition than to become apprentices, then journeymen or foremen, and so go through life as their fathers had done before them. Methodist preaching, as the instrument of God's grace, has led to the conversion of thousands of lads in both villages and towns, and that has given new being, and opened to them a new prospect both for this world and the next. It revealed to them a spiritual world, a Saviour, and a heaven; and touched also the hidden springs of their mental life; taught them the value of their intellects, as well as of their souls; set them on a course of study for self-improvement, and lighted in them the purest flame that can fire the hearts of young men—the desire to serve God and do good to their fellow-creatures. In 1809, when three Methodist preachers—Messrs. R. Waddy, G. Roberts, and E. Gellard—were sent to Plymouth, it pleased God to own their preaching, so that a revival broke out at a place called Turnchapel. A Methodist society was formed there; five young men—four brothers named Pope, and one William Burt—were amongst the converts, and the first members of that village society. Those five youths were but specimens of a great number throughout the land, to whom Methodism came with the triple power of a spiritual, mental, and social resurrection. As a band of converts they had not many parallels; they were all pressed into the service ot the Gospel, all became preachers, and four of them went abroad as missionaries. Henry Pope, after a life of honourable service as a Methodist preacher, died, well in advanced life, in British America; Richard Pope was cut down by cholera, in Canada, in the midst of his work as a preacher. William Pope was for many years a useful Methodist local preacher at Liverpool; William Burt survived half-a-century as a preacher abroad, but closed his useful career as a preacher, at a good old age, in Plymouth; and John Pope, the twin-brother of Richard, began to preach in 1816, went out in 1818 to Prince Edward Island, where he became a Methodist missionary, afterwards removed to Nova Scotia, and whilst residing there, a son was born in the family, who must now be introduced.

William Burt Pope was the son of a Methodist missionary, born 19th February, 1822, in Nova Scotia, and was named after his father's early friend. The same year his father was removed, by the Missionary Committee in London, to the Island of St. Vincent, in the West Indies, where he laboured as a pure-minded, faithful, and indefatigable missionary, preaching the Gospel to both black and white people, lovingly and earnestly, for four years. In 1826, Mr. Pope's elder brother died suddenly in the west of England, leaving considerable property, and the guardianship of a young family, to the management of John Pope, who, having laid the matter before the Missionary

Committee, honourably released him from service abroad, to fulfil the obligation laid upon him by his brother's will, and he came to reside at Plymouth. His mind was greatly exercised by those events, as his heart was really in the work of the ministry; but when he found that the way was closed against him, he obeyed the direction of Providence, and settled in that locality to carry on his brother's business, and, as a local preacher, exercising his gifts in that service nearly every Sabbath day. He gave to his son the advantage of a classical education at Plymouth, and he was brought up amongst the Methodists. He was converted in his youth, joined the society, and became a local preacher whilst in his teens. His services in that capacity were so acceptable, that he was recommended for the itinerant ministry when only nineteen years old, and was, in 1841, sent to the Theological Institution at Hoxton, where he had for his Tutor in Theology the Rev. John Hannah, with whom he formed an acquaintance which ripened into sincere friendship.

He was a very apt and diligent student at the Institution, and his preaching on Sunday in the various chapels, in and around London, gave evidence of so much ability, that at the end of one year the Conference appointed him to his first circuit, and he began his career as an itinerant preacher at Kingsbridge, Devon, at the early age of twenty. He remained there two years, which was a favourable sign for a preacher so young. In 1844, he was stationed at Liskeard, and in 1845 was removed to Jersey. At the Conference of 1845, he was one of thirty young men in England received into full connexion, amongst whom were William H. Cornforth, John Harvard, Edward Lightwood, and Thomas Sheldon,—no one more vigorous, after the lapse of forty years, than Dr. Pope himself. He had the privilege of having the Rev. William Burt, his namesake, for his superintendent at Jersey; they both left at the end of the year. The Conference of 1846 located him at Sandhurst. In 1846, he began the earnest study of German theology, which some thought a dangerous pursuit for a young minister; in that year appeared his translation of the "First Epistle of St. John" by Haupt. During more than ten years, he devoted much time and attention to the work of translation, in which he was very successful, and earned for himself considerable reputation, whilst not neglecting his pastoral work in Methodism. With the translation of Haupt's "First Epistle of St. John," he closed his labours

In 1848, he was stationed as the third preacher at Dover, where he remained three years. In 1851, he removed to Halifax; but his preaching had attracted so much attention, that in 1852 he was transferred to the First circuit in Methodism, that of City Road, in London. In the metropolis he devoted himself to literature more fully, and in 1854, English readers were made acquainted, for the first time, with Dr. Rudolph Stier's "Words of the Lord Jesus," translated by the Rev. William Burt Pope. The wide circulation of that work, by Messrs. T. & T. Clark, of Edinburgh, placed the name of the translator in a foremost position amongst the clergy. Dr. Stier, as an author, was terrible to the rationalists in Germany, but dear to the orthodox, and his "Discourses of the Lord Jesus" proved a most welcome addition to English theological students. That work secured a large circulation on the Continent, in America, and also in England, and exerted upon English Biblical Criticism a good and gracious influence. Mr. Pope's three years' residence in London, had the effect of directing unusual attention to him as a scholar, as well as a preacher.

The next circuit to which Mr. Pope was appointed was Waltham Street, Hull, to which he removed in 1855. There Methodism had flourished, and been a great power for good, since 1771. There he was the third of three preachers, and during the third year, his former friend and his father's friend, the Rev. William Burt, was his superintendent. The *Wesleyan Methodist Magazine* for January, 1856, opens with a New Year's Address, written by Mr. Pope, entitled, "The Rest of our Time," based on 1 Peter iv. 2. As a theological essay it met with much favour. In August, 1858, he was appointed to the large and important Oxford Road circuit, in Manchester, under the Rev. John Hall, with Samuel Coley as his genial junior colleague. Both Mr. Pope and Mr. Coley became theological tutors in the Connexion during the following decade. Whilst at Manchester, he was making friends with whom he was to have frequent, familiar, and happy intercourse for over a quarter of a century. During his stay in that city, in 1859, Messrs. Clark, of Edinburgh, published in their Foreign Theological Library, Mr. Pope's English translation of Dr. John H. A.

Ebrard's "Biblical Commentary on the Epistles of St. John, with an Appendix on the Catholic Epistles, and an Introductory Essay on the Life and Writings of St. John." By undertaking these translations, and the eminently satisfactory way in which the work was done and received by the clergy generally, we can see how favourable were the circumstances in which the translator was placed for preparing himself to become a teacher in theology. In 1862, in the April number of the *Wesleyan Magazine*, there is an extract from a beautiful sermon of Mr. Pope's, on the "Love of the Commandments," addressed by him to the sons of Wesleyan ministers at the Woodhouse Grove School. Extracts from another sermon of his were printed in the same work for October, 1865, entitled, "The Abiding Word," preached on behalf of the Wesleyan Foreign Missionary Society, in 1865, and printed by request. It may be described as a great sermon, eminently instructive, almost every sentence of which contains some great truth. In the same work for December, 1866, the sermon is printed in detail, with the title, "The Presence of Christ in His Church." Mr. Pope preached it in September, at the opening of the Wesleyan Chapel at Ainsdale, a poor neighbourhood near Southport. Mr. Pope's industry in the school of theology, was the best qualification he could have as a preparation for the eminently distinguished sphere to which he has since been called. Mr. Pope's teaching is sound and Scriptural, thoroughly Methodistic in spirit and phraseology. There is a possibility "that we may be theologians, but not Christians; ecclesiastics, but not children of God; clever, but not good; controversial, but not prayerful." Mr. Pope's theological teaching is the outcome of Scripture truth, under the guidance of the Holy Spirit of God.

From Manchester, Mr. Pope was removed in August, 1861, to the Brunswick, or first circuit in Leeds. There for two years he was the second preacher, the Rev. William T. Radcliffe being the superintendent; but during the third year Mr. Pope was himself promoted to the office of superintendent of one of the largest and most important circuits in the Connexion. His colleagues during that year were the Revs. George C. Harvard, James Sugden, and Frederick E. Toyne. Removing from Leeds, he was appointed to Southport in 1864, one of the most attractive and opulent circuits in England, where he was superintendent, and had the Rev. Francis W. Greeves for his colleague. On the occasion of his selection for Southport, the Conference recognised his services in various departments, by electing him by nomination a member of the Legal Hundred of Methodist Preachers, one of the guardians of the Connexion. He had previously, in 1863, published the fourth and last of his translations from the German, "Winer's Confessions of Christendom." The three years which Mr. Pope spent at Southport closed his itinerant career as a preacher. He has since been located as one of the Connexional officials.

The Rev. Dr. John Hannah, who had for many years been the Theological Tutor at the Didsbury Wesleyan College, died before the Conference of 1867; to supply his place was not very difficult, with such a master of theology at command as William Burt Pope. He had for twenty-five years served the Connexion in circuit work; he was therefore well acquainted with all the requirements of the people as regards ministers, and his transfer to the Theological Professor's Chair at Didsbury, in 1867, was a wise decision of the Conference. His Inaugural Address, delivered on the occasion of commencing his duties there, forms a printed pamphlet of thirty pages, which was read with eager interest when printed, and only served to confirm the Conference in the wisdom of their choice. Some time afterwards, the "Lectures on Theology," prepared by his predecessor, were placed in his hands to prepare for publication, and to that work he added a very graceful "Memoir" of his own former tutor, in which he spoke gratefully of the kindness he had received from Dr. Hannah, and of the friendship which had long subsisted between them. In the meantime, Mr. Pope himself had been devoting all his time and energies to the preparation of a work on theology, which was designed to be of an enduring character as a Text-book. Accordingly, in 1875, he published the first of a series of important works on Systematic Theology, with the title, "A Compendium of Christian Theology; being Analytical Outlines of a Course of Theological Study, Biblical, Dogmatic, Historical." That work called forth much criticism, both in England and America, and it soon became evident that such a work was much needed, and that the field was not fully covered by the publication then given to the Church and the public. A spirit of inquiry was aroused :

it was evident that a master-mind had arisen in the theological world, with a firm grasp of the subject in hand, and something more important might be expected. Taking advantage of suggestions offered, the work was revised and enlarged, and then republished in three large volumes, at ten shillings and sixpence each, and eagerly read and studied.

A recent writer has said, in speaking of Dr Pope (for the publication of that valuable "Compendium" soon afterwards secured for him, from the University of Edinburgh, the diploma of Doctor of Divinity), that his "Compendium of Christian Theology"—

> "Is certain to exert great influence on the author's own denomination, whose belief it has stated, compared with other forms of belief, vindicated, and reduced for the first time into scholastic order and elaborate expression. On ecclesiastical grounds the service is a high one. Dr. Pope is one of the most notable men of his denomination, and he fills a niche in Methodism hitherto unappropriated. Methodism can count by hundreds its fervent preachers, who, probably beyond any other body of men, have evangelised the masses; it can count able expositors and teachers, like Benson, Sutcliffe, Watson, and Farrar; it can in the dominion of sound scholarship point to Dr. Adam Clarke and Dr. Etheridge; but Dr. Pope, in the strictest sense a teacher, is the first who has with professional method expressed its theology in scholastic lines, and reduced it into a perfectly formal system. Dr. Pope has himself remarked, that Richard Watson's "Institutes" is not exactly systematic. The teaching of the apostles and early Christians consisted chiefly of Jesus, His life, death, and resurrection; but in the course of time, opinions and theories were originated concerning this religious life, and men set up schools of thought which required study, and then investigation and comparison with the primitive standards of the Gospel. Methodism, like primitive Christianity, possesses a standard of doctrine: though somewhat roughly expressed, it is largely experimental in its character; but with the Methodists religion meant pardon, conversion, sanctity—truths proved, certainly, by all children of God. Methodism hardly busied itself with the exact niceties or profound subtleties of scholastic theology. But every Church—and Methodism in time attained the full dimensions of a Church—displays commonly its Confession of Faith; and now at last the philosophy of the Faith has been thought out on a Methodistic basis. Dr. Pope has given the Methodist public a 'Body of Divinity'—homogeneous, compact, systematised; a marvel of acuteness, analytic power, industry, and research."

Dr. Pope attracted notice as a preacher early in his ministerial career, particularly among the more intellectual class of his hearers. This was no doubt largely due, not only to his own attainments, but to the disposition of his mind. It must not be supposed that Dr. Pope is a preacher aiming at affording intellectual gratification: on the contrary, he has been described as having—

"No ostentation, no parade of words, no glittering allurements. He can aim at the heart simply, directly, tenderly, in words nervous, simple, and chaste; and one of his best printed sermons was addressed during his residence at Leeds, 1862, to little Sunday-school children. But he appears to have a gift of acute analysis, of patient thought—of those very qualifications, in a word, which have so pre-eminently made him the setter in scholastic shape of the theology of his denomination. He loves to meditate on the deep things of God, to compare one truth with another, to justify the ways of God to man. His treatment of the doctrine of atonement in his 'Compendium' will illustrate this; but it is also apparent in the cast and structure of his productions generally. Had he not been a Methodist preacher, he would have become eminent as a mathematician or a chemist. Dr. Pope holds his ratiocinative processes strictly in subjection to his ecclesiastical opinions. We should say that he is most able in analysis of thought, in comparison, in formal process of logic; by no means is he an original speculator. He seems inclined to pay immense deference to ecclesiastical opinion; at times his references to counsels and confessions might amusingly suggest a High Church treatise. Dr. Pope stands out from his brethren as eminently a professional theologian of the ecclesiastical type. As a preacher he is thoughtful, severe at times in style, earnest but subdued in appeals to his hearers, aiming always to fulfil the work of a Christian pastor with all diligence and fidelity.

At the Bristol Methodist Conference, held in July, 1877, Dr. Pope was chosen President; he received 205 votes, whilst Dr. Rigg had 162, which indicated his turn for the office next year. The highest dignity in Methodism was reached as the reward of patient labour, after a career in the ministry of thirty-six years, modestly pursued, but not unblest. His brethren had designed him for the chair on a previous occasion, but the state of his health obliged him to decline the honour. His excellent father had died in 1863, aged seventy-two, so did not live to share with his son the honour thus conferred. His pen had made him more extensively known than many of his brethren, not only by his excellent translations from the German, but by his separate published sermons, by his contributions to the Connexional Magazine, and more particularly by some able articles he had contributed to the early issues of the *London Quarterly Review*, a Methodist publication of high literary character. The one question of Lay Representation had been shaping itself steadily for adoption by the Conference, during several years, and it was expected to be permanently decided that year. It was well known that Dr. Pope approached that question in a spirit of great caution; his attitude had been determined by views of church order which to some of his brethren appeared a little extreme. He had an undoubted right to hold his views, but some feared that such opinions might retard the work, the progress of which was so much desired, if the President was not favourable to it. When, however, the reservation of ministerial rights was conceded by the laymen, he was satisfied with the proposed scheme, and became one of its advocates. The Conference over which he presided was one of the most memorable in the history of English Methodism, as during its deliberations the scheme of Lay Representation was adopted, by which lay officers of the Connexion are now permitted, during one week out of three, to take part in the deliberations of the Conference, and by the mixed assembly of ministers and laymen, all questions relating to finance are considered and disposed of. Great and needless fear had been felt by some that the change thus introduced might lead to opposition, or division; but as there was such uniform harmony attending all the preliminary arrangements, and also the final settlement of the question, it was resolved to raise a general Thanksgiving Fund to mark the auspicious occasion; that Fund has nearly reached in payments £300,000, and by its judicious distribution, a large amount of Connexional indebtedness, which had long oppressed various agencies, was entirely cancelled.

It may be well to preserve, in this connection, some of the words spoken by Dr. Pope at the time of his election to the Presidency, as giving the key-note to the happy results which followed. He said:—

> "My first impulse is to place you, and myself, and all our common interests, under the blessing and guidance of Him who is the Supreme President of this Conference—our Lord and Saviour Jesus Christ, who, as I believe, and you believe, has as certainly called us together to this city, as His servant called the elders together at Miletus, to confer with us, and to watch us in our deliberations in matters that affect His Church and kingdom. That is my steadfast faith. I think it is *our* steadfast faith. By many it may be mocked as presumptuous or unreal; we *believe* it, and in that confidence invoke the presence of our Lord; and all our thoughts and words, our deliberations and resolves—all our public conversations and private thoughts as a body of men, are ordered as in His sacred presence. That gives us our dignity, and that only. Let us not seek it elsewhere: not in any imaginary ecclesiastical authority we may have,—there is very little ecclesiastical authority presumably in the Church,—not in the thought that we have reached our 134th Conference: not in that; not in the fact that we constitute perhaps the largest, certainly the purest, Presbyterian body in Christendom; not in any of these things, but in that blessed truth to which I revert, and cannot help reverting—that our Lord has summoned us into His presence that He may speak to us concerning His kingdom. That imposes upon us, of course, a very solemn responsibility, which we should shrink from utterly, were it not for the conviction that to know the responsibility, and to

feel it, is to be prepared for it. Our cause is not ours; it is His; and whether we regard it as the maintenance of what in our prayer this morning we have called, 'Our Beloved Connection,' 'Our Methodism'—whatever that word may mean—we regard ourselves as representing pastoral relation over a large number of Christian Churches. All that we do must be done with a direct reference to Him. We have our Methodism to conserve: that is our annual responsibility; for, whatever else this Conference is, and whatever else it does, it is our annual avowal before each other, and before the world, that we are determined to maintain our ancient principles—viz., the doctrines of the Christian faith, which we hold in common with all Christendom, and certain peculiarities of doctrine that we cherish very deeply, though Christendom generally may disavow them; and our peculiar discipline in some of its most select, distinguishing features; our peculiar and very choice, and very precious relation to other Christian institutions, denominations, and parties in this land; and, above all, our supreme vocation—a vocation more clear and distinct in our case than, we think, in the case of any other Christian body upon earth, for the whole world. All these we declare that we re-assert, re-affirm, and are determined to uphold. . . . I have been in the habit of making a clear, sharp, definite distinction in my own thoughts between the Methodist Churches or Church, and the Methodist 'Society.' It has been a comfortable distinction, whether you like it or not. As Methodist Churches, I do not think that we meet in this place to legislate at all. 'Ecclesiastical laws' is a misnomer. In the early days of the Church it was 'Canons' rather than 'law.' We have nothing to do but to administer the laws which have been assigned to us from the Sacred Hand itself, and with ecclesiastical legislation we have little or nothing to do. Touching the old 'Society,' I suppose it is not so. I suppose there must be legislation. So long as the Methodist Society exists, it must constantly be more or less adapting itself to circumstances and times. I have said before that it was the common hand of our Lord Himself that fashioned Methodism, but not without our obvious and patent co-operation; and my quiet maxim is, 'The maximum of adaptation with the minimum of change' in this matter."

A few days after the election of the President, an address of congratulation to Dr. Pope was got up and signed by nearly thirty young preachers, who had been under his tuition at Didsbury, and who were then awaiting ordination at that Conference. The presentation was made in the Old Market Street Chapel, Bristol, and after it had been read, the President said, the presentation had given him as much delight as anything he had ever received, and he should give it a prominent place amongst his household treasures. The address made allusion to the degree of D.D., then recently conferred on Dr. Pope by the University of Edinburgh.

In closing the proceedings of that memorable and now historical Conference, the President delivered an address, which was so characteristic of the man himself, that an extract from it must form part of his life-work. He said:—

"I can hardly command the self-possession and calmness to speak, for to me there is something very pathetic in the service with which we close the sessions of Conference, especially THIS CONFERENCE. It is very touching to come to the last of a series of associations of any kind. We shall find it so in our homes to-morrow. There is something pathetic in the last session of this Conference; for it is no secret—it is known to us all—that the *old* Conference—the old historical Conference—the Conference that has been interwoven with our memories and associations, most of us, from the beginning, for better or worse—is drawing near to its last hour; indeed, its last hour has come. There is to be a change; a very great change—a change that we accept as the ordinance of God—a change that we do not all accept in the same spirit, and we do not all equally approve and delight in: some regard it with more fear, some with more hope; but we all accept it. And I am bound to say that it is the duty of all of us, waiving our theoretical scruples and doubts, to do our very best, under the influence of the Holy Spirit, to shield the new arrangement from all its possible dangers, and to help it to work out the best possible issues. We have had, to my mind, a very happy Conference. It has been to me an unspeakable joy to perceive the manifest tokens of the presence of our Master with us. We have had the influence of His Spirit in the public assemblies, and in the private assemblies there has been that unmistakable evidence and proof of the Saviour's presence that cannot be defined in words, but that is experienced by the heart—of which the heart alone can give account. We shall enter into our common pastoral life, enriched by the blessings which have descended upon us in Bristol. In a certain sense it is the result of the legacy and labours of the past year, but it is also the earnest of a pledge and benediction that is to rejoice us in the year to come. As soon as we reach our homes, let us shut our doors and bow down before our Saviour, our Master and Lord; and let us feel it to be our bounden duty to spend one solemn day of intense devotion, pleading with Him that He may bestow upon us His most abundant blessing, to rest upon our pulpits, upon our congregations, upon our Sunday schools and day-schools, upon our local preachers, upon our class-leaders, upon all our agents, and all our organisations, and all our instrumentalities, and those innumerable servants of Christ amongst us who find no place in statistics, but who are following their invisible Master everywhere, and are going about doing good. God bless them all. Pray that the sacred unction, which is represented as descending from the High Priest's head to the very skirts of his garments, may descend in a very blessed and abundant effusion on the whole corporate body of Methodism to the ends of the earth. I cannot help remembering that in this Conference we have renewed a most solemn pledge of fidelity to the truth of God as committed to us in the Scriptures—to the Confession of Faith handed down to us by our fathers. I do not remember a more clear and distinct witness, testimony, and protest than this Conference has sent forth. See to it, brethren, that you remember this. Let all remember that we have taken anew those vows that are upon us, and let us remember the solemnity of them. Let us not enthusiastically rally round our standards, and profess our Methodist orthodoxy, and then go and *forget* our obligations and vows; but let us in all our reading and preaching, and in all our public and private ministrations, remember that we are pledged to the truth which Christ has given to us, *with all its difficulties.* We cannot receive Him without the severities of His doctrine. . . . Let us be faithful. I do not like to approach the subject of self—before that I always falter—but let me thank you from the depths of my heart for your kindness and love to me—for your prayers and for your sympathy. Let me say that there will be nothing that will delight me so much as to have fellowship with my brethren, and that it is my purpose, by the blessing of God, without neglecting my theological chair, to diffuse myself and to go about, and to the utmost of my ability to be a presence in the Connexion. May God bless us!"

At the end of his official year, a very cordial vote of thanks was accorded to Dr. Pope, by the Conference, spoken to by Mr. M'Aulay, Mr. Hartley, Mr. M'Mullen, and Mr. William Jackson, the Rev. Dr. Rigg being the new President. The office is honorary, the reward the thanks of the brethren; those having been officially tendered, Dr. Pope said in reply:—

"There was a time when it seemed, by the indications of Providence, that I should be prepared to place myself at the disposal of my brethren in the Conference for possible election to this office. I have only now to say that it was the hand of divine Providence that kept me from the counsels of my brethren and from co-operation with them in the most difficult business they had in hand, and no feeling of my own whatsoever. God was pleased at that time, to overshadow me for my humiliation and for the good of my soul—*that* was the reason why I did not come to give them my poor help at a crisis of great difficulty. The accident of my name happening to be in the records, a year or two in advance of my honoured chief, Dr. Rigg, explains my preceding him in this office. Comparing my gifts and knowledge, and experience with his, and my service to the Connexion with his, the order ought to have been inverted. However, when I went to Bristol last year, it was the deep desire of my heart that I should not be President—I do not know how far you understand that *ad literam*—I do not know whether it is entirely accepted by the Conference, but it is strictly and literally true; and when it pleased God to place me, through your suffrages, in the chair of that Conference, I did most unreservedly give myself to Him, and determined that whilst I endeavoured to do all the good I could in the Connexion, I would extract as much profit from the office to myself as it was capable of giving me. I am not ashamed to say that nearly all the words of my generous friend, Mr. M'Aulay, are literally and strictly true. God did by His grace send down upon me, as your chief, and in answer to your prayers, an influence of His Holy Spirit that I never could have had any right to expect by any antecedent in myself. He did accompany His Word, and has done throughout the year, with the demonstration of the Spirit, and has been drawing me nearer to Himself, and has given me a closer view of that sublime perfection which by His grace I should like to attain. I desired above everything, during the year, to go down into Cornwall, for I am a Cornish man after a fashion (I came from Devonshire), to measure my strength with the Bishop of Cornwall—but it pleased God to humble me—I was going too fast—and He gave me a season of comparative retirement. I most humbly and heartily thank you. Whatever good it has pleased God to do through my instrumentality, let Him have the glory of it; but I can most unfeignedly say that I have received very much more benefit from this Connexion during the year than it has been possible for me to confer upon it. I have learned very much I never knew before.

In fact I have had a thorough education in many things. I have learnt to love my brethren more; I have learnt to admire the economy of Methodism more even at this time and in this year; I have entered more profoundly than ever before, by a sympathy which only my office could give me, into the difficulties, and hardships, and trials of my brethren; and I have come back from all my itinerancies with this deep feeling in my heart, that I am not worthy to be either their brother or their servant, and He who looks down upon us now knows that I do not speak officially or perfunctorily, but from the depth of my heart. I shall go back to the office which has been assigned to me by your confidence and love—an office the functions of which are not ended at the end of the year—and give all diligence, and show my gratitude to you by trying to be a better, a more earnest—I cannot say more faithful, but equally faithful—Tutor of Theology, and I shall go back to that more retired office and function comforted and encouraged by the kind words you have spoken to-day."

The free manner in which Dr. Pope has used his pen is marvellous, considered in connection with the responsible and important daily duties of the professorial chair. In 1863, he preached and published a Sermon on the occasion of the death of the Rev. John Lomas. In 1869, he published, in Manchester, "Discourses on the Kingdom and Reign of Christ, delivered in the Chapel at Didsbury College." To the reader they open views of truth, which will both chasten and refresh the devout mind. In 1871, Dr. Pope delivered the second of the Fernley Lectures, a discourse with notes, on the "Person of Christ." It is one of the most important of the author's publications, and has awakened a large amount of interesting theological inquiry. In 1872, he published several articles in the *Wesleyan Magazine*, which included a "Memoir of Mrs. Fishwick, of Southport"; a "Memoir" of his own, and his father's friend, the Rev. William Burt; and a Sermon on the occasion of his death in 1870, at nearly four-score; also his Sermon on the death of the Rev. Dr. Dixon. In 1873, there was printed, in the same Magazine, a lengthy article on "The Life and Writings of Dr. Ernst Wilhelm Hengstenberg," whose work, the "History of the Kingdom of God in the Old Testament," Dr. Pope had translated for Clark's Foreign Theological Library. In the same Magazine, for 1874, Dr. Pope printed a "Memoir" and Funeral Sermon on the occasion of the death of the Rev. Thomas Stead; also a lengthy "Memoir" of the unselfish and benevolently pious John Fernley, of Southport, the generous founder of the Fernley Lecture, whose bounty has endowed the Lecture in perpetuity, and who founded the College for Methodist Preachers' Daughters, at Southport; also a "Memoir" of another eminently pious and benevolent Methodist layman, and Member of Parliament, Mr. James Heald, of Stockport.

Amongst his more recent publications must be named the issue, in 1878, of "Sermons, Addresses, and Charges," delivered by him during his Presidency, which have been described as "master conceptions of Scripture truth and human need." In 1880, he issued "Discourses on the Lordship of the Incarnate Redeemer," which had soon to be reprinted, and a third enlarged edition was soon called for. In 1881, he published "Death and Life in Christ, a Funeral Sermon on occasion of the Death of the Rev. Dr. F. J. Jobson." He has since published three other works, with the titles, "The Prayers of St Paul," "The Person of Christ," and "A Higher Catechism of Theology," also "God Glorified in His Works and Word; a Discourse delivered in Bradford, September, 1873, on occasion of the Meeting of the British Association for the Advancement of Science." He has also re-written the "Second Conference Catechism," for use in Methodist families and Sunday schools. Such a catalogue of solid and valuable works, intended to live for the use of oncoming generations, is a marvellous record, and it indicates a wonderful amount of mental power and physical endurance; but Dr. Pope has strong faith in God, in His omnipresence as well as in His omnipotence, and His willingness to help those who fully trust in Him to perform even the daily duties of life.

Dr. Pope was one of the elected delegates to the Ecumenical Methodist Conference of 1881, and he has left for himself a worthy representation of his reputation in the discussions in which he took part. He is also a member of several important Committees in Methodism. His name and fame are widely known in ecclesiastical circles outside of English Methodism, and especially in America; his published works are extensively read and studied, and some of them have been accepted as permanent college text-books in theology.

* * *

Gervase Smith, M.A., D.D.

[*Born*, 1821 : *Entered the Ministry*, 1844 : *Died*, 1882.]

RURAL life and rural scenes have charms which will never die: they contrast favourably with the ceaseless rush and clang of city life. In the one is restfulness which soothes and helps; in the other restlessness which wearies and exhausts. "On the last green spur of the Peak of Derbyshire (called sometimes part of the backbone of England), where that romantic stretch of hill country suddenly subsides from the heights of Crich and Matlock, to join the undulating uplands and widening valleys of Nottinghamshire, stands the village of Langley, and Langley Mill, upon the Erewash, which river divides Derby from Nottingham." The Midland Railway has planted a station there, which has given importance to the place which it never had before. In that rural spot resided, in the early years of the present century, a most happily assorted couple, noteworthy persons there, who derived their name of Smith from the craftsmen of the country, and who led an industrious and upright godly life amongst their neighbours—steady, hearty Methodists, who held to John Wesley's maxim: "Get all you can; save all you can; give all you can." They had fifteen children, seven sons and eight daughters, and they gave to each the best education within their reach, as one of the best investments of our earthly treasures. Numerous as were their children, they turned out well, and have left a good mark upon society in the age in which they lived, during three-fourths of the nineteenth century. Of that family, the subject of this sketch was one of the most prominent members, and he became a typical Englishman, Methodist, and Christian.

Gervase Smith, born at Langley, Derbyshire, 27th June, 1821, was brought up amongst a people of simple habits of life, some of whom were employed in coal mines, others in the thriving lace trade,—a contrast of occupations, one dealing with the ponderous black mineral, the other dealing with the delicate white floral fabric; these combined to employ the energies and repay the industry of the community, described as then possessing "a sturdy and almost rude independence." Stocking-frames were also in full exercise in many dwellings, and these gave occupation to a widely and thinly-scattered people, numbering some four thousand, amongst whom Gervase Smith spent his early years. Before he was four years old, the family removed to the village of Heanor, only a mile and a-half away; but it was even then well known as the birthplace of William Howitt, the venerable Quaker author, whose "History of Priestcraft" was exciting the attention of thousands of Englishmen when Gervase Smith went to reside there. Heanor was a romantic and beautiful neighbourhood, and its attractions are perpetuated in two of Mr. Howitt's popular works—namely, his "Rural Life in England," and his "Boy's Country Book." Gervase Smith himself has contributed somewhat to perpetuate the pleasant surroundings of his early life, in a "Memoir" he wrote of his friend, Mr. Joshua Mather, of Heanor, in the *Wesleyan Magazine* for 1869. He notes points of importance which the mere observer of the beauties of nature would not recognise; but they were matters by which his own nature had been renovated; hence the prominence he gives them. He observes:—

> "Many of our villages and hamlets are now blooming with moral beauty, which, without the patient toil of the itinerant and local preacher, would have remained a desert: Methodism has thereby been the means of conferring incalculable good on the rural population. Perhaps no district has realised this to a larger extent than the south parts of Derbyshire; nearly the whole county has been covered as by a net-work, with the evangelistic agency of Methodism; and a harvest has been reaped, not unworthy of the culture which has been bestowed."

He enumerates names of distinguished Methodist preachers, who have gone forth from that locality to preach the everlasting Gospel, and concludes with that of the friend of whom he wrote, his beloved neighbour, Joshua Mather; that good man gave the key-note to the society in the place; he was the class-leader, local preacher, and leading singer of the society, and Gervase Smith met in his society class.

Methodism at Heanor, though so small a place, and only a village in the Belper circuit, of which it formed a part, yet was in a most vigorous and healthy state during the boyhood and younger manhood of Gervase Smith. The society was lively and united, and formed a charmed circle of ten or twelve comfortable families, who seemed to be, from their constant friendly intercourse, but branches of one great Christian household, who rejoiced to entertain the preachers with unstinted hospitality, at whose houses it seemed as if Methodist ministers, and their children, would never wear out welcomes. They were wonderfully tender of each other's reputation, and lenient and loving in their judgments. Amongst the preachers who travelled there at that period, were some thoughtful and richly read men, as their sermons and table-talk abundantly proved, amongst whom "that grand old man, Benjamin Gregory," was one from whom Gervase Smith derived incalculable advantage.

That Mr. Gregory was the father of the minister of the same name, who since 1868 has been the genial and accomplished Editor of the books and magazines published by the Methodist Connexion—Dr. Benjamin Gregory. Old Mr. Gregory spent the closing years of his life in the locality where Gervase Smith resided; he often preached at Heanor, not unfrequently spending three or more days in succession at the house of Mr. Smith. Twenty years he was a supernumerary in that circuit, and occupied the Heanor pulpit more times than probably any other man. The spiritual and intellectual benefit which Gervase derived from intercourse with the preachers at his father's house, from their conversation and domestic ministrations, was incalculable: his mind was deeply impressed by that intercourse, and he never forgot to acknowledge his indebtedness to them. He delighted to follow them about the country, and as he was an expert rider, and a horse was ever at his command, he travelled with the preachers times without number, visiting every village to which they went in his circuit. The hill country on which he dwelt had a charm for him in which he had great delight; it had much to do with his strong love of independence and freedom: liberty is difficult to repress amongst the hills; and to the unavoidable physical exercise the hill afforded him in his youth, he was much indebted for the strength and vigour of his manhood; and to the varied scenery of hill and dale, rill and river, he was indebted for that love of poetry that seems almost indigenous amongst Derbyshire men.

The education which Gervase Smith received might be described as superior, for the locality where he dwelt. His first teacher was Mr. Thomas Roscoe, a competent, good-natured, resolute teacher, with a commanding presence and easy manners. He was a Congregationalist, the son of an Independent minister, who took the religious oversight of his son's pupils, who was a firm asserter of the Calvinistic Decrees. The school was near Heanor, and it had attracted pupils from a distance, having achieved a high local repute. Amongst his schoolfellows were the Revs. George Alton and T. Nelson, who are Methodist preachers of nearly forty years' standing, and also William Morley Punshon; from that time Smith and Punshon formed an attachment and friendship which grew with their years, and which terminated in this world only with their death, and in that they were separated by only twelve months, then to meet in "the sweet by-and-bye," the land of endless praise, and joy, and rest. The second school to which Gervase Smith was sent, was that conducted by the graceful, winning, and cultivated Thomas Russell, of Mackworth, near Derby, who was the son and brother of a Methodist minister, and himself a thorough Methodist. There he formed the acquaintance of the Rev. John Baker, Wesleyan minister. The Derby preachers regularly visited the school, and preached and held prayer-meetings in the schoolroom, which services the pupils attended. He was finally sent as one of the early race of pupils to the newly-established Wesleyan College, at Sheffield. That school was eminently Wesleyan in character; and home and school influences combined, made Gervase Smith all through his life a thorough Methodist.

His conversion and ministry exhibit the value of personal appeal. He ascribed his conversion chiefly to the solicitude of his mother. He was fourteen years old, when he once returned home from school, and his mother observed that careless companionships had produced religious declension. He returned to school, but his mother's prayers followed him; and eighteen months afterwards, when again at home, his early religious companions prayed with and for him, and the Spirit of God strove powerfully with him. He spent some days in unspeakable agony, and at length he retired to his room with a mind divided betwixt hope and fear. After much anxious prayer he said afterwards: "I saw the Saviour evidently set forth, crucified, before my eyes. At once I appropriated the merit of His death, and threw myself into His arms. The voice of the Spirit cried—

"'Thy sins are forgiven, accepted thou art,
I listened, and heaven sprung up in my heart.'

I felt that God was mine, Jesus was mine, the Holy Spirit was mine."

He had from childhood entertained ideas of the ministry. Now that he had given himself fully to God, he felt the call strongly impressed on his mind, and on the very spot where the Lord assured him of pardon, after praising Him for his salvation, he earnestly asked—

"What shall I do to make it known
What Thou for all mankind hast done?"

Up till that time his education had been carried on with the intention of his entering the legal profession, but now the Gospel took the place of the Law. The house which had been the home of the grandparents of William Howitt, had become the property of Gervase Smith's father, and the tenant of that house at that time was a supernumerary Methodist preacher, Thomas Newton, who went to reside there in 1836. He had a noble presence and military bearing; his rustic neighbours designated him "Th' Owd General," and they entertained for him both respect and love. That estimable man gave young Gervase kindly helps at that critical time, and prevailed upon him to try and preach. He made the trial in a Derbyshire village, and he succeeded. At that time he purchased, and read carefully, "Foster's Essay on Decision of Character," a work which had a permanent influence on his mind. He became a local preacher, and preached in the Belper, Derby, and Sheffield circuits before he was of age. During his stay at Wesley College, the Carver Street Quarterly Meeting recommended him as a minister on probation, and his name was carried up to the Conference of 1841; but as no young men were taken out that year, he was continued as a local preacher, and the Derby and Nottingham District Meeting of 1842 again sent his name to the Conference, and he was that year accepted, and sent to the Wesleyan Institution at Didsbury, where he studied theology under Dr. Hannah, and classics under the Rev. W. L. Thornton, having as colleagues with him in study Frederic W. Briggs, George T. Morison, Luke Tyerman, and Richard Roberts. He made friends of his college companions, and also of most of his after colleagues in the ministry. Three years of hard study he spent at Didsbury, then entered on the itinerant work.

The name of Gervase Smith appears first on the "Minutes of Conference" in 1844, his third year at the Institution, and the first counted as being in the ministry. In August, 1845, he had his first circuit appointment, at Blackburn, under the Rev. John Hannah. On his taking a review of the year, he records thankfully that fifty had professed to find peace with God, and twenty had received the blessing of cleansing from all sin. That was an encouraging beginning of his ministry; but he soon afterwards had even more cheering signs of blessing. After a sermon preached one night in the Irwell Street Chapel, Manchester, he records that nearly fifty persons came forward, in deep distress of mind, about thirty of whom professed to find peace with God that evening. The best sign of having a "call to the ministry" is having fruit. Intellectual and spiritual knowledge are both desirable, but conversions are the most satisfactory evidence of a divine call to the work. On this subject Gervase Smith had no doubt as concerning himself; and at the end of his ministerial life, when he had been a preacher nearly forty years, his mind reverted back to his youthful days, and he embodied his thoughts in a short poem of six stanzas, which he entitled "The Call," and he published them in Canada in 1879. As they are the only verses he printed, they will be appropriately inserted here:—

“The Call.

“In earliest years I heard
A voice which said to me,
O child of many prayers,
The Master calleth thee!
I came, and all my sins confest;
He whispered,—I will give thee rest!

“There came another voice;—
The world is sick and sad,
And men are dying now,
Whom Jesus would make glad:
By diligent and studious care,
For paths of usefulness prepare.

“And then again I heard
The word of high command:
Into my vineyard go
And work with ceaseless hand;
Prostrate before the divine decree,
I cried,—Lord, here am I, send me!

“And, O the grace of God,
Which for so many years
Hath borne with wayward love
And unbelieving fears,—
With time mispent, with plans unwrought,
And opportunities forgot.

“Once more, at eve of life,
In weakness and in pain,
And done with toil and strife,
I hear the call again:—
The warfare o'er; the victory won;
Come hither and receive thy crown.

“O'erwhelmed with sense of shame,
Yet filled with reverent love,
Exulting I ascend
And take the prize above;
Using the sinner's only plea:
O Christ, I cling to Thee, to Thee!”

How distinctly he recognises the four leading features of his life; first his early conversion, then his call to Christian service, then to the separated ministry, and finally to heaven. It is the compressed experience of his life, and is so described by his life-long friend, the Rev. Benjamin Gregory, D.D., in his published “Recollections of Dr. Gervase Smith.”

At the end of one year he removed to Glossop, still more in the “hill country” of his youthful days, with wild and desolate roads, hard travel, and sometimes hard fare; but his fine physique and vigorous high-toned health, enabled him to undertake long and arduous journeys, with interchanges of almost daily preaching, retaining his buoyancy of spirits. At the Conference of 1847, he was stationed at Wakefield, a circuit with larger congregations, and often more intelligent hearers. He spent three happy years there, and the end of the first of the three closed his probation, and at the Hull Conference of 1848, he was received into full connexion as a minister. His ordination was conducted by the venerable Richard Reece, the Revs. Robert Newton, Joseph Fowler, and Samuel Jackson. The President's Charge to the young men that year was based on, "Fight the good fight of faith," delivered by Samuel Jackson. A fortnight afterwards, Gervase Smith was married, at Prestbury, to Mary Anne, daughter of Mr. Higginbotham, of Park Street, Macclesfield. Mrs. Smith survives her husband, and has the privilege of seeing her son, Clarence, in 1884, the Sheriff of London and Middlesex, with no very distant prospect of being in all probability Lord Mayor of the metropolis of England. The third year of the stay of Gervase Smith at Wakefield, was one of strife and division; but associated with such a superintendent as Wiliam Atherton, he became more and more confirmed in his confidence in Methodist law and usage; and without approving of every act of severity resorted to by the Conference of 1849, he bound himself to his colleagues in firm friendship, and became a more firm advocate of Methodist agencies, especially the Foreign Missions and Theological Institution, than he had been before.

In August, 1850, Mr. Smith was appointed to York, where, during the three years of his residence, his ministry awakened high expectations of future eminence. The Rev. Samuel Tindall, his brother-in-law, was his superintendent for six years—three at York, and three at Huddersfield, which immediately followed. Three of Mr. Tindall's sons entered the Wesleyan ministry. In the York circuit, the large congregations in the city chapels were a kind of inspiration to Gervase Smith, and the enthusiastic missionary meetings held in the villages afforded him just the sphere he desired for the exercise of his mental powers. He made many speeches,—a new one nearly every week,—studied his Greek Testament, wrote sermons, examined his own heart in solitude with God, sought His blessing, and was honoured with success. The next three years, spent in the Huddersfield circuit, were attended with both blessing and trial; whilst residing there, the sudden death of his grandfather made a deep impression on his mind, which led him to write in his diary, "I do not expect to live to old age." In 1853, he commenced authorship, issuing, for his first work, "The Chequered Scene; or, Memorials of Mr. Samuel Oliver, for some years Officer in the Twenty-first Regiment of Light Dragoons, in Africa and India," an 18mo volume of 204 pages. It was too hurriedly prepared, but gave evidence of the ability of his pen. In 1854, he prepared and delivered to the Young Men's Christian Association, a lecture on "Wycliff, the Morning Star of the Reformation"; and another in 1858, "Queen Elizabeth and the Spanish Armada." These were followed by "The Trial of the Seven Bishops," and "The Siege of Derry, and No Surrender." His two great speeches have been published, one on "The Sublimity of the Missionary Enterprise"; the other, on behalf of the Bible Society. His Ordination Charge, delivered in 1878, has been printed. These, with six of his Sermons, and Sketches of his Life by Rev. Benjamin Gregory, D.D., Rev. Samuel Lees, and Rev. E. E. Jenkins, M.A., form the collected "Memorial Volume" of his Life and Works, extending to 432 pages, with life-like photographic portrait. He also published, in 1865, "Early Sunset; or, Memorials of the late Miss J. B. Davis, of Hill-Top," a 12mo volume of 277 pages.

Leaving the Midland and North country, in 1856, Mr. Smith was stationed under the Rev. John Lomas, at the King Street circuit, Bristol. That year, and at that Conference, the writer first visited Bristol, and attended the Conference chapel as early as six o'clock on the Sunday morning. The third year, John Rattenbury was his superintendent; his colleagues were Edward Brice, Josiah Pearson, and Frederick W. Briggs. Mr. Pearson wondered at "the immense labours he so constantly and enthusiastically maintained." From Bristol, in 1859, he removed to Manchester, Bridgewater Street circuit, where he had James Carr as superintendent, and the earnest and amiable Richard Smetham as his colleague. The third year of his stay in Manchester, Mr. Smith was placed in charge of the circuit, and had William Edwards, Walford Green, and Josiah Goodacre under him. He was also appointed financial secretary of the Manchester district; and those duties, with the responsibility of a large and important circuit, constant preaching, and giving occasional lectures, with affliction in his family, considerably impaired his health. In 1859, he wrote and published, in the *Magazine*, a delightful "Memoir" of the wife of Dr. W. M. Punshon. Although he was a comparatively young man—under forty—yet, by attempting and doing too much really hard work for both mind and body, the latter yielded to so great pressure, and he wrote in 1861, "I am living under the constant impression of coming death." In the spring of 1861, he took part in the Wesleyan Missionary Anniversary in London, and preached three memorable sermons, on three different texts, in the Hinde Street, Lambeth, and Hackney chapels. On the day following those sermons, he made his first missionary speech in Exeter Hall; and announced himself as "a young man from the country," which served as an admirable introduction to a speech which caught the popular taste, and aroused the audience to a point of admiration of the young countryman, which served as a stepping-stone to secure his being appointed to a London circuit, as soon as he could be released from his duties in the country. Occasionally, even at that time, Gervase Smith and Morley Punshon met on the same platform; it mattered little which of them spoke first; they could follow each other, and both hold an audience in wrapt attention for an hour or more; and, by their apt poetic quotations, anecdotes, and illustrations, work up the feelings of large gatherings to white heat, without occupying each other's ground. Even to children, Gervase Smith could deliver addresses, especially on such missionary subjects as India, Fiji, or the West Indies, which for clearness, brightness, freshness, and interest, could not be surpassed.

London secured the residence of Mr. Smith in August, 1862, by his appointment to the newly-formed Highbury circuit, which included the two new large chapels at Highbury and Mildmay Park, separated from the Islington circuit. He was the superintendent, having the Rev. Herbert Hoare, one of the tallest men in Methodism, for his colleague one year, then J. A. Armstrong and Samuel Lees the succeeding years, the latter being in charge of a work of extension. In that circuit, he was called to minister to congregations of perhaps higher culture than those he had been accustomed to, but he was fully equal to the demands made upon him. His young colleague, Samuel Lees, has written a brief notice of Mr. Smith's ministry in his first London circuit, which is so true to nature, a few lines may be quoted:—

> "The topics he delighted to dwell upon were the fulness and freeness of the atonement, and the power of saving faith. His favourite book for texts was the Epistle to the Hebrews. At the week-night services, that book usually supplied his texts, and in those services he expounded the greater part of that Epistle. The lectures he prepared at that time all related to great reformers, who taught justification by faith, or episodes in the history of Protestantism. His speeches were more free, his poetical quotations from humbler authors, whose verses gushed from hearts where faith in God and His Christ had inspired religious thought and joy."

Promotion followed his leaving the northern suburb of Canonbury, where for three years he had resided, and in August, 1865, he was appointed superintendent of the first circuit in English Methodism,—that of City Road, London,—where he occupied John Wesley's house, and made his study in the room in which Mr. Wesley died. He had his Didsbury College friend, the Rev. Frederick W. Briggs, M.A., as his colleague for three years, the second time they had travelled together for that term. They were very well mated, worked hard and successfully the whole three years; indeed, perhaps, too hard. Mr. Briggs undertook much of the responsibility of working a mission amongst the very poor people dwelling in Chequer Alley, opposite to City Road Chapel, divided by Bunhill Fields Cemetery. Both the preachers entered heartily into the good work, and Mr. Briggs gained for himself some honour by writing and publishing a most interesting narrative of the Chequer Alley Mission, in doing which he asked and had the humble co-operation of the writer of this record. Could such works as that mission have been carried out on an extensive scale, there would have been much less need of the recent publication called "The Bitter Cry of London"; but the mammon-loving public preferred to hold rather than give their money to help to raise the downcast and oppressed poor. Yet the mission lived long enough to be an immense blessing to the densely-peopled locality. Gervase Smith, in addition to the heavy responsibility of the First London circuit, was financial secretary of the district, and Secretary of the Richmond College, besides being a member of various Connexional committees, which gave him special occupation almost every week. His excessive labours brought on a serious attack of illness, which confined him to his home, and to enforced silence, when he longed to speak and preach to the multitudes which assembled. Again the thought came to his mind, he should not live to be old; so he resolved to use to the utmost what strength he had, and it is likely that his conviction tended to shorten his most active and useful career on earth.

At the Conference of 1866, amongst those preachers elected into the Legal Hundred, were the well-known names of Gervase Smith, James H. Rigg, George T. Perks, and Thomas Vasey. In thanking his brethren for that mark of their esteem and confidence, Mr. Smith expressed his fears that the two dangers which threatened Methodism at that time were worldly conformity and ritualism, or formalism, and he resolved, as a protest against both, to consecrate himself more fully to the service of God. In the spring of the same year, 1866, the Iowa University, America, conferred on Mr. Smith the degree of M.A. Glad to escape some of the excitement of a bustling city circuit, he accepted an appointment to the more quiet one of Hammersmith, the extreme western suburb of London, in August, 1868. He met there with some old Methodist families, with whom he had happy and peaceful intercourse. His colleagues were his school friend, John Baker, also John Brash and Walford Green. In 1869, the circuit was divided, and Ealing made the head of a new circuit, Gervase Smith and John Baker remaining in the old place. In that circuit, and with that year, Gervase Smith closed his itinerant career. For twenty-five years he had travelled, and preached, and performed all the duties of the pastorate with great devotion and industry; the popularity of his ministry had attracted large congregations, the cordiality of his nature had made him many friends amongst his brethren; his tact, adroitness, and natural humour had prevented some difficulties, and overcome others; his appeals in raising funds had aided circuit finances, chapel building, and Connexional funds, especially the Missionary Society.

His qualifications, and his aptness in conducting business, led his brethren, in 1870, to appoint him Secretary to the Metropolitan Chapel Building Fund. He had, during the previous year, been again admonished by the very sudden death of the friend of his youth, —his Derbyshire friend, William Bourne,—one of the leading laymen in London Methodism, who on the day he was smitten with death had an engagement with the present writer. They were together three days previously, and Mr. Bourne had purchased from the writer an original oil painting, a scarce portrait of John Wesley. Gervase Smith preached a sermon in City Road Chapel on the occasion of Mr. Bourne's death, which was published, with a "Memoir" of his friend, under the title, "Sleeping in Jesus," a volume of sixty pages.

The magnificent challenge of Sir Francis Lycett, to give £50,000 towards the erection of fifty new Methodist chapels in London in twenty years, if a similar amount was raised by the provinces, was taken up by Mr. Smith, who had secured a residence near that of Sir Francis, at Highbury. They worked in harmony, both resolved on success for the scheme, and so earnestly did the new Secretary devote himself to the work he had undertaken, that he gained more than he started for in a comparatively short space of time, and having secured all the requisite promises, he had only to attend to their fulfilment, and then to assist the Committee in administering the funds thus gathered. His zeal led to his being looked upon throughout the Connexion as representing the Fund itself; and the Anniversary Meetings he convened and directed for ten years, and the reports he prepared and read, were really new departures in Methodism, for the vigour, power, usefulness, and interest they manifested. That Fund, as administered under two such persons as Sir Francis Lycett and the Secretary, has given to London Methodism an incomparable advance as compared with any previous period of its history, and the joy of the Secretary at the result was almost unbounded. He had to travel much and often, to preach and speak frequently, when in feeble health; but he wrote in his diary, "I feel that my duty requires some risk." He made a set of new resolutions, one of which was, to keep up his preaching and study of the Bible, and to let circuit matters alone.

Having spent some time in departmental service in the Connexion, with marked success, and developed remarkable business tact and ability, the Newcastle Conference of 1873 made Gervase Smith its Secretary; and in this service his labours, which were heavy and responsible, were received with so much favour, that in 1874 he was re-appointed to the office, when his life-long friend, Morley Punshon, was elected President. Office made no difference in the man. When, in 1868, his early friend, the Rev. Benjamin Gregory, D.D., was appointed Resident Editor of the Methodist Connexion, they were neighbours, and he said, after much personal intercourse, "I never found him anything else but GERVASE SMITH; a personality with the idea of which I should find it impossible to associate anything small. During the half-century of our acquaintance, there never was a jarring note between us." What Dr. Gregory realised in his intercourse with him, was found about him everywhere; throughout the Connexion he was best known as GERVASE SMITH, and when, in 1877, the Victoria

University of Canada conferred on him the honorary degree of D.D., the Methodist people spoke of him only by his familiar and well-loved name.

At the Sheffield Conference of 1875, he was elected President, and his friend Punshon elected Missionary Secretary; in the chapel in which the deliberations were held, he had more than thirty years previously preached his trial sermon as a candidate for the ministry ; even earlier still, in one of the pews, he had gained a spiritual victory ; and in a room out-looking on the graveyard in the rear he had been examined as a candidate, and as a student at Wesley College had often attended its services. The election of Dr. Smith gave much satisfaction. He displayed great tact in conducting the deliberations and conversations; he carried with him to the ordination service in Norfolk Street, where Dr. Punshon gave the charge, the influence of one whose new duties brought him near to God, and made God and the Holy Spirit more than ever an abiding reality. He presided over the Irish Conference in the spring following, when he had the genial companionship of his friend Dr. Punshon ; and the Irish preachers, both young and old, rejoiced greatly in their presence amongst them. Their frequent intercourse during his Presidency was a source of constant pleasure. Five years previously, Gervase Smith had represented British Methodism at the Canadian Conference, when Dr. Punshon was President there, and in 1874, Gervase Smith represented Canadian Methodism in the English Conference, where Dr. Punshon again was President. Dr. Smith had a prostrating attack of illness during the sittings of the Sheffield Conference, which was to him admonitory, and for a whole day, at the May District Meeting following, held at Cambridge, he was obliged to leave the chair to his friend Dr. Punshon. These symptoms were evidence of lurking disease, which would one day conquer ; so he thought and felt.

In the autumn of 1877, Dr. Smith was appointed by the Wesleyan Conference to visit their Missions in Polynesia and the South Sea Islands, and to proceed thence to preside over the Australian Conference held in Sydney, in May, 1878, which service he was enabled to perform, and he returned to England in time for the Bradford Conference in August that year, Dr. Punshon being one of the

Missionary Secretaries ; so they were constantly linked, in office and service,—"a friendship so complete, portioned in halves" their lives. The voyage round the globe was not effective in restoring health. Beneath all the joy and seemingly exuberant energy in his public life, there was a pensive solemn undertone, which he tried to conceal. It was at that time he made a review of his life, and embodied it in the verses he entitled "The Call." To his friends it was evident that his days for work were nearly ended. He could take but few public services. He was present at the Meeting of Ministers at the Morning Chapel, City Road, in October, 1879, when the subject of the Class-Meeting was earnestly considered, and John Rattenbury and Gervase Smith both delivered a solemn protest against making a change in that means of grace. That was the last time those two devoted men of God were together and spoke. Two months afterwards, Mr. Rattenbury entered peacefully into rest, and on 26th January, 1880, Dr. Punshon preached a sermon on the occasion of his death, in the Islington Chapel, and Dr. Smith read an account of Mr. Rattenbury's life. Twelve months afterwards Dr. Jobson died, and Dr. Punshon took part in his funeral service, but Dr. Smith could not; he was ill at home. Three months later, in April, 1881, Dr. Punshon himself died suddenly ; that blow was too much for the exhausted nature of Dr. Smith, and at the Conference of 1881, he resigned all official duty, and became a supernumerary ; he was at the Conference, conversed with a few friends, and returned to London. At the Ecumenical Conference held in London in September, he had a desire to be present once, and a dear friend led him to a seat near the present writer ; but it was painful to see the "strong man bowed down," and so feeble.

Thinking that his native air might be helpful to him in his prostrate condition, he went to Matlock in November, 1881, and there he spent most of the winter. On 15th February, 1882, he took part in laying the foundation-stone of the new chapel at Matlock, and returned to London, 31st March, and on entering his home, went direct to his room "in feebleness extreme" ; that room he never left again alive. He suffered much from a complication of ailment of which heart disease was the root. Several of his ministerial friends visited him during his few remaining days, to all of whom he gave the testimony of assured peace. On Easter Day, the Rev. F. J. Sharr administered to him and his family, and a few select friends, the emblems of the Lord's death. On 20th April, his friends, the Rev. Dr. Benjamin Gregory and Rev. W. Hirst, conducted a short religious service in his room, using the hymn, "Come ye that love the Lord." That hymn he desired to be repeated. He joined in and enjoyed the service; it was his last. Weakness increased slowly but surely, and just one year after his friend Dr. Punshon, Dr. Gervase Smith "entered heaven by prayer" on 22nd April, 1882, at the age of sixty years. A tenderly touching funeral service was conducted by the President of the Conference, in Highbury Chapel, which was the first London charge Dr. Smith had, and he was laid to rest in Finchley Cemetery. The coffin was laden with wreaths of exquisite flowers. His precious memory is perpetuated by a fine white marble bust, erected in 1884 by his sons, in City Road Chapel, in company with another bust to the memory of Dr. Punshon, erected under the same elegant canopy.

The Rev. Ebenezer E. Jenkins, M.A., preached a sermon on the occasion of Dr. Smith's death, in City Road Chapel. In his desk, after his decease, his family found some verses which he had written and signed; they were printed for private circulation. The following is a copy:—

"THE PROSPECT.

"The Jordan is rolling
Betwixt me and home:
I stand on the margin;
The summons has come.
My Joshua leads me
Through death's darkest wave;
His hand is 'unerring,'
And 'mighty to save.'

"The world is behind me:
Life's trials are o'er;
Lo! heaven is appearing,
I see the blest shore.
Bright angels are beaming
Their welcome to me;
And God, my Redeemer,
Benignant I see.

"Now, in the dread moment,
My sins I confess;
My only foundation
Is His righteousness,
Who purchased Salvation
For me by His death,
And gives me assurance
Through penitent faith.

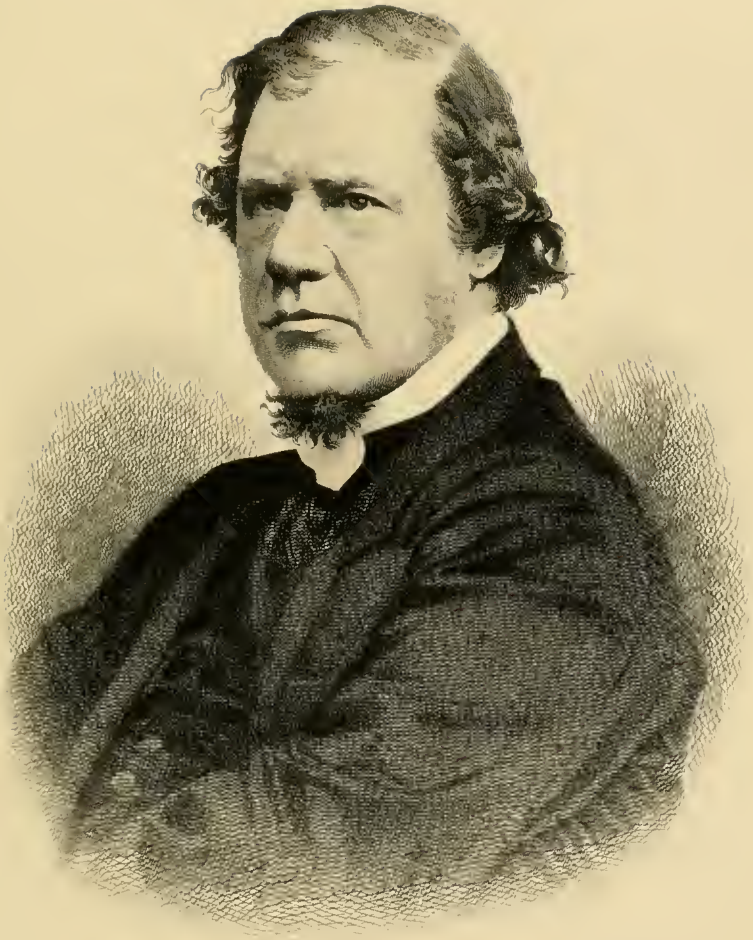
"O Saviour! be near me:
Keep hold of my hand;
The waters, though surging,
Will own Thy command.
My fears have all vanished,
Death's terrors are gone;
I walk through the River,
And up to the Throne.

"GERVASE SMITH."

William Morley Punshon, M.A., LL.D.

[*Born*, 1824 : *Entered the Ministry*, 1844 : *Died*, 1881.]

POPULARITY is a grace or accomplishment acquired with much difficulty, and attended with many perils as well as pleasures: its attainment is a toil, its retention a ceaseless source of anxiety and care. To possess the gift of oratory is the privilege of but few; the penalties which often accompany it frequently demonstrate that it is not a condition to be coveted or even desired. A well-furnished mind, and a ready flow of language, with distinct enunciation, many persons have longed for; but many who have been so gifted would have been glad to have escaped the consequences of such a condition. An accomplished and richly-endowed public speaker of America (who has recently very narrowly escaped being elected a bishop), called upon the writer in London, one day, most unexpectedly, and said, "Tell me of some retired village, far from where either letters or newspapers can reach me, and where I may spend two or three weeks and be unknown: mind and body are both exhausted; I want rest." That was one of the results—the penalties—of popularity. Another orator of the same class had made his mark on English society; he could command and delight an audience anywhere, and in response to whose appeals even as a lecturer, a thousand pounds were soon raised to relieve a burdened church property. But he had to pay the penalty; and when, to escape from excessive mental pressure, he fled



REVEREND W. M. PUNSHON, LL.D.

Thomas Jack, London.

for a time to Canada, a lady who had often been enraptured with his eloquent addresses, said to the writer, "The public pressure upon him to speak did not give him time to say his prayers." That witness was true: she spoke of Dr. Punshon, whose powers of oratory were simply marvellous.

William Morley Punshon was born at Doncaster, 29th May, 1824, and was the son of Mr. Punshon, a draper in that town. His mother was the daughter of Mr. William Morley, a Methodist class-leader, and a timber merchant and shipowner at Hull, after whom he was named; she was sister to Sir Isaac Morley, one of the senior magistrates of Doncaster, and who, when he died a few years ago, left his nephew, the only son and only child of his sister, a handsome fortune. He was educated at several schools: first at Doncaster, then at Heanor, Derbyshire, under Thomas Roscoe, where in his boyhood he formed the lifelong friendship with Gervase Smith, two years his senior,—a friendship once aptly described, in the presence of both, by a quotation from Shakespeare:—

> "So we grew together,
> Like to a double cherry, seeming parted,
> But yet a union in partition."

He finished his education at the Doncaster Grammar School, which then enjoyed a high reputation. His studies there were intended to prepare him for a university career; but the death of his mother, in 1838, when he was only fourteen,—and his father died soon afterwards,—altered the plans of his life, and he was sent to Hull to be employed in the office of his grandfather, and to commence a commercial career. Here again he was met with unexpected change; his grandfather retired from business, and he was sent to another sphere of duty at Sunderland.

The parents of William M. Punshon were Methodists, and his mother was especially solicitous that her only child should be a Christian, so took him with her to the services she herself attended, and trained him in knowledge of and attachment to the people of her choice. For that conduct of hers he loved his mother, and he has preserved her memory in some touching verses he wrote and published in his early days:—

"The Anniversary of my Mother's Death, 12th June.

"My Mother, oft of old thy smile
Had charmed me into rest,
And robb'd my spirit of its guile,
And made my boyhood blest;
And, rising o'er my troubled mind,
I think I see thee now;
And love's pure light, serene and kind,
Is resting on thy brow.

"But thou art gone! and I am left
A heritage of tears;
My mourning soul, too soon bereft,
Thy smile no longer cheers.
And bitterly the thought intrudes,
As through the world I roam:—
The cities are but solitudes,
For I have lost my home.

"Why didst thou die, my Mother? why
Deprive me of my guide?
Oh! oft with aching heart I sigh,
And grieve that thou hast died;
For what with frowning skies above,
And struggling fears within,
I'm sure I need a mother's love,
To woo my soul from sin.

"But, Mother, thou art happier far,
Thou standest near the throne;
And I must wage my spirit's war,
And brave the world alone.
Then, oh, let thy pure spirit be
For ever hovering near;
And in all trial whisper me:—
'Thy Mother watches here.'"

The death of his tenderly-loved mother deeply impressed his mind, and during his residence in Hull, he sought help from God. He attended the services of the Waltham Street Chapel, and under a sermon preached by the Rev. William Henry Taylor, he was convinced that he was a sinner, and needed a Saviour. It was, however, under the ministry of the Rev. Samuel Romilly Hall, that the youth of fifteen was led to accept Christ. Mr. Hall himself was only a young minister on probation, but God honoured his ministry by making it the means of the conversion of a youth, who was afterwards to become one of the most successful preachers and lecturers, and one of the most brilliant orators, in the Methodist Connexion. Man proposes: God disposes. The early death of his mother led to the early conversion of her boy, and to his early introduction to the ministry of Methodism.

The conversion of the youth decided the question of his future career. The name of William M. Punshon is entered in the "George Yard Leaders' Minute Book," with nine others, who, on 23rd May, 1839, were admitted as members of the Methodist society there. His leader was John Lowther, and he was one of twelve belonging to that class. At Hull, he helped to form an association of youths, about ten in number, all of whom, including the Rev. Dr. John Lyth, entered the ministry. He became a prayer-leader and Secretary of the York Street Sunday School; and young though he was, he preached his first sermon on 2nd August, 1840, at Ellerby, near Hull, at the age of sixteen. His early religious impressions at Hull he never lost. When preaching in Waltham Street Chapel, twenty years afterwards, at the Hull Conference of 1858, becoming unusually animated, he said, "You may call me enthusiastic; so I am; but is it any wonder if I appear so, in the very place where my own chains fell off?" He loved the Methodist class-meeting; and his first prose publication, issued in 1849, was entitled "Tabor, or the Class-Meeting; a Plea and an Appeal." It ran to several editions, and in 1859 it had reached the ninth thousand.

At Sunderland, he was employed in the office of another uncle, Mr. Panton, and he was placed on the Local Preachers' Plan, under the superintendence of the Rev. Thomas H. Squance, the friend and missionary colleague of his uncle, the Rev. Benjamin Clough, who had married his mother's sister. He not only found religious helpers in the Methodists of Sunderland, but in the Panton family of that place, and the Coulthard family of Gateshead, both his relatives, and both Methodists, he was breathing the same religious atmosphere he had been used to at his own home. Those favourable surroundings strengthened his attachment to Methodism, and both Mr. Squance and Mr. Clough urged him to direct his mind and his studies to the ministry. Mr. Clough and the writer had become acquainted personally a short time previously; he had furnished the writer with a transfer note from the Methodist Society in Sheffield to that in London. Soon afterwards young Punshon commenced a correspondence with the writer, and the pleasurable acquaintance was continued to the end of Dr. Punshon's life. In September, 1843, William Punshon somewhat reluctantly left his friends at Sunderland, to reside with his uncle, Mr. Clough, then stationed at Woolwich, to go through preparatory studies for the ministry, before going to study for a short time at the Wesleyan College at Richmond. He had not been long there before a division took place in the Church at Marden, Kent, and those who left the church, hired a room, and young Punshon preached to them on Sunday with so much success, that if he had been disposed to remain there, they would have erected a Free Church for him, and have accepted him as their pastor. To deny them their desire was a trying ordeal, but his devoted Methodist uncle helped him to a right and wise decision.

At the March Quarterly Meeting of the Deptford circuit, 1844, he was accepted as a young man for the ministry, recommended to the May District Meeting held at City Road Chapel, London; in July, he was one of fifty-six candidates for the itinerancy, passed the several examinations, and in August had his first appointment at Whitehaven. One of his companions in that ordeal was Thomas M'Cullagh, who became President of the Conference in 1883; the latter had his first appointment at Workington in the same locality. At their first meeting in Cumberland in the autumn following, they freely canvassed the incidents of their several examinations, and acknowledged that some of the test questions were severe enough; Dr. Bunting, "behind the throne, and greater than the throne," possessed a giant's power, and used it like a giant,—at least so thought some of the examinees. The Doctor was very severe in some of his remarks, and in his thoughtless haste, he uttered a condemnation of a book, "The Entranced Female," by the Rev. Robert Young, who was one of the Examining Committee, and who stood up and defended his book, much to the amusement of the candidates. With all Dr. Bunting's severity, he had a fatherly heart, and could be as kind as he was great. Three of Punshon's fellow-candidates of 1844—John Dury Geden, Benjamin Hellier, and Samuel Coley—all became distinguished preachers and college professors and tutors. Mr. Punshon was only twenty when he entered on his first circuit; the young preacher electrified the quiet people of Whitehaven, and before he had been there a month he had succeeded in filling, with admiring and delighted hearers, what had before been a large half-empty chapel. Soon afterwards, the Autumn Missionary Meetings were commenced, and the young orator had to make his first missionary speech, at the small seaport of Harrington. Much was expected from him; but the rush of brilliant thoughts and burning words, the perfect whirlwind of eloquence, enraptured the audience: he spoke of the excitements of novelty, opposition, and success of the missionary enterprise, and that speech was long afterwards spoken of in the locality as his "Excitements Speech." The preaching of Mr. Punshon, a youth of twenty, awoke the religious drowsiness of the people which had long prevailed, his sermons broke down the barriers of caste, swept away prejudices, introduced a new era of progress, and resulted in the humbling of many proud hearts. In that sparse and scattered population, thirty members were added to the society during the two years of his stay in the circuit. He had to preach at five o'clock one morning before the preachers at the Carlisle District Meeting, in 1846, and the preachers, some of them old men, when they met at breakfast afterwards, spoke of the wonderful sermon they had heard from a young man who was only a first year's probationer, which had been the admiration of all who heard it; so early did he give evidence of the power he was to exercise in the pulpit. At that meeting he had neither voice nor vote; but the marked attention he paid to the business transacted, indicated the germs of those administrative abilities, which so soon afterwards led to his being placed in some of the most responsible business positions in the official departments of the Connexion. Located in the neighbourhood of the Lakes of Cumberland, he soon found his way to Keswick, and in that romantic district, his poetical susceptibilities and tastes were in full harmony with the ever-varying and delightful scenery, and he could not conceal his raptures of delight from the friends who were his companions, one of whom was Samuel Romilly Hall, under whom he was converted seven years previously.

In August, 1847, he was removed to the old city of Carlisle, the various antiquities of which were often a source of wonder to his imaginative mind. His popularity as a preacher had preceded him, and his reputation, which he maintained, soon brought crowds of delighted listeners to hear him preach and lecture. During his first year at Carlisle, he began to cultivate his literary tastes and desires; one of which was to collect autograph letters, and to aid him in that pursuit he commenced a correspondence with the writer of this record; we were mutually helpful to each other in that line for thirty years, and his early letters are carefully preserved, as well as his later ones. How like a lady's handwriting was that of William Morley Punshon,—fine, chaste, and always neat and clean. In October, 1848, appeared his first work, "Tabor," in which he exhibits his strong Methodist convictions, and the fervour of his love for the class-meeting. He completed his probation of four years at Carlisle, and attended the Conference at Manchester, in August, 1849, to be ordained and received into full connexion; amongst his colleagues then received were Dr. Rigg, Thomas M'Cullagh, and John M'Kenny. In giving an account of his call to the ministry on that occasion, he said he had laboured under discouragement and depression, but God had sustained him and given him seals to his ministry. He added, "Methodism was my birthplace, and by the grace of God shall be my home; I know not where there are greener pastures or stiller waters. I consecrate myself at the altar of service to live, labour, and suffer, toil and triumph, to do and to die for God." That Conference was notable for the expulsion of three popular preachers, who did not please "the power behind the throne," and during its deliberations the Rev. George Osborn delivered a memorable speech, which marked him for official life.

Mr. Punshon's first circuit in the full pastorate was Newcastle-on-Tyne, to which he was appointed in 1849, and where he remained three years. He there married a daughter of Mr. Vickers of Gateshead, an accomplished lady, who was the mother of several children, some of whom have passed to their rest in heaven; others are doing good work on earth, one of them in the Victoria University, Cobourgh, Canada. After ten years of intensely happy married life, Mrs. Punshon, to the great grief of her husband and family, was called from earth to heaven, during their first residence in a London circuit. In the Newcastle circuit he renewed his acquaintance with Mr. M'Cullagh, then again stationed near him. Newcastle presented to Mr. Punshon's mind a great diversity of subjects for thought, observation, and inquiry, as compared with his more modest previous circuits. Brunswick Chapel and the Orphan House, as it had been, were topics of interest, as also were the great engineering structures being erected by George Stephenson. The weird and wild scenes in the country around, where the burning pit-heaps suggested to him, as they had done in the previous century to Charles Wesley, themes for the exercise of the poetic fancy,—these were novelties in his experience.

There he had larger congregations than ever before, and these were the preparations for still further varied experience.

In 1852, he was stationed at the Norfolk Street circuit, Sheffield, a place in which he took a deep and lively interest. The well-known circuit chapel required an attractive preacher to fill it, but he succeeded. It was burdened with a heavy debt, which often paralysed effort. He lived long enough to see that debt cleared off, and he preached one of the sermons many years afterwards, on the occasion of that happy event, the one hundredth anniversary of the opening of that time-honoured but gloomy-looking edifice. He spent three years of pleasant toil in that circuit,—the first under the Rev. William Smith, when he resided at Thorncliffe, seven miles away; the succeeding two years he dwelt in Norfolk Road, and had the Rev. James Methley as his superintendent. Mr. Methley died in that town; the writer visited his grave in the Sheffield Cemetery in 1882. Mr. Punshon took deep interest in the work at Sheffield; he saw the larger chapels placed on new trusts, and astonished a grateful people by the results of a bazaar he promoted, which produced no less than £1300 to cancel so much of the burden on trust property. Mr. Methley said of his young colleague: "Morley Punshon is always a gentleman, considerate to his superintendent; he was more than clever, and always faithful and kind." His being "always a gentleman," had more to do in promoting the success of his enterprises than his oratory. His eloquence—so fervid, natural, brilliant—drew the multitudes to hear him, and his persuasive oratory in appealing for money was irresistible. Mr. Punshon buried his first child in Sheffield.

Having won the hearts of the people so thoroughly in the thriving and populous cutlery Yorkshire town, it was only a natural result that the equally populous city of woollen manufactures should invite him to their pulpits, and in August, 1855, he was located in the Oxford Place circuit, Leeds. There he had chapels as large or even larger than he had ever before occupied, and they were usually crowded to their utmost capacity to hear him. Not on every occasion, it is true, as the interests of Methodism were then much divided by what was known then as the Reform Movement in the Connexion. At Leeds his reputation as a lecturer grew rapidly, and large demands were made upon him for platform speeches. Methodism had lost Robert Newton, so long "the Collection Speech-maker," and both officials and people fixed on Mr. Punshon to unloose the purse-strings of Methodist audiences. In that sphere he was for many years the able successor of Dr. Newton; but there is no successor to Dr. Punshon—no one who can come near him in that service.

The Young Men's Christian Association in London sent to Leeds for him, and in the various lectures he delivered, to the largest audiences which could crowd into Exeter Hall, he reached some of the highest climaxes of enthusiasm which were ever known in that edifice. "The Prophet of Horeb," in 1854, was the first of the series of those oratorical displays. The Committee of the Association designedly selected biographical subjects for his lectures, as by them he was so successful in setting before young minds high and noble examples of life and usefulness. The series followed in this order: "John Bunyan," "The Huguenots," "Macaulay," "Wilberforce," "Wesley and his Times," "Daniel in Babylon," "The Men of the Mayflower," "Science, Literature, and Religion," and "Florence." These were not merely flights of eloquence, they were records of facts and experience; and in order to be accurate, in the afternoon of the day on which he gave his lecture on Wilberforce, he spent some time with the present writer, who had books at command, that his facts and statements might be verified before the lecture was delivered.

> "The mighty power he had over his hearers was due, not to any eccentricities, natural or assumed, but to his sterling qualities of mind and heart, his native force of character, his earnestness, and the extraordinary glow of language and natural eloquence with which he was gifted, and which were constantly, judiciously, and successfully cultivated. Throughout his discourses, there ran a full, deep undercurrent of human sympathy; but between his sermons and his lectures there was a wide difference, although both were usually masterpieces of pulpit eloquence."

As was to be expected, with the constant strain upon his mind, especially after he became a permanent resident in the metropolis, he had often to repeat a sermon in different localities, and he possessed such a wonderful power of memory, that they were generally exact repetitions. On one occasion, a prominent lady from New York was staying with the writer, and both went to hear Dr. Punshon on Sunday morning; the service over, the lady said, "That discourse was word for word the last sermon the Doctor preached in New York when last leaving America." That was the experience of many who followed the Doctor as a preacher during his later years in London.

It was only a natural consequence, that the young preacher who had so wonderfully aroused the Methodists in the provinces, should find his way to the metropolis as early as possible. Two months only after the death of Dr. Bunting, Mr. Punshon was appointed by the Conference of 1858 to a London circuit. He was stationed at Hinde Street, and during the three years of his stay there he had three superintendents—namely, the Revs. George Browne Macdonald, Thomas Llewellyn, and William W. Stamp; the last was President of the Conference that year, and Mr. Punshon was the third of four preachers. He resided at Bayswater, a situation chosen because of the extremely delicate health of Mrs. Punshon, and the home was provided with every comfort loving friends could suggest; but what are all these when "clouds and darkness are round about us"? Mrs. Vickers, the mother of Mrs. Punshon, came to London with her sickly daughter; the journey from Leeds was too much for both, and Mrs. Vickers died soon after reaching their new home. The stroke was more than the delicate frame of Mrs. Punshon could endure, and she also entered into rest, on 9th November, 1858, and was interred in Kensal Green Cemetery, having been most lovingly and tenderly watched over by her sister Fanny, who, some years afterwards, became the second Mrs. Punshon, when both were residing in Canada, where such a marriage was lawful. Mr. Punshon's distress was intense when his home was left so lonely, and he again found recreation with his autograph letters, and invited the writer's assistance at Bayswater. The Rev. Gervase Smith has written what is really a beautiful and graceful sketch of the holy, pure, and useful life of Mrs. Punshon, which is printed in the *Wesleyan Magazine* for December, 1859. At the Conference of 1859, being the earliest period at which such an election could take place, Mr. Punshon was chosen a member of the Legal Hundred of Methodist Preachers.

Following his three years at the West End of London, he was next appointed, in 1861, to the Islington circuit, where he became acquainted with Sir Francis Lycett, and entered most heartily into the magnificent enterprise originated by his gift of £50,000, towards erecting fifty new Methodist chapels in the metropolis. In every way possible, by attending and speaking at all the meetings for the promotion of that object, Mr. Punshon took a prominent part, and in 1865, he preached one of his greatest sermons, which was at once published under the title of "The Spiritual Wants of the Metropolis." That was an arousing and awakening discourse, and did much to promote generous giving in favour of that great undertaking. At the Conference of 1862, he made a marvellously generous offer, to raise by his own exertions, in five years, by the delivery of his various lectures in the provinces, the large sum of £10,000 to promote the erection of Methodist chapels in the watering-places of England. The noble offer was gratefully accepted, and the success was a wonder to even his best friends, and resulted in the erection of chapels in sea-side towns, where before they were unknown; two of which have been undertaken and carried out, since his early and premature death, as Punshon Memorial Chapels. That money he might have earned for the benefit of his own family; but in thus serving the cause of God with unstinted generosity, he left it to God to provide for him and his family, and shortly before he died, that was done by the handsome legacy of his uncle, Sir Isaac Morley. That instance of splendid self-denial and generosity was not the only one of the kind in his career. With equal liberality he lectured, and gave the proceeds to relieve the heavily burdened trust estate of Great Queen Street Chapel, and the famous Huguenot Chapel of the Wesleyans at Spitalfields, for the latter of which he collected and gave £1000. Indeed dozens, if not scores, of worthy Methodist objects, both in England and America, have profited by his generous help, notwithstanding the occasional failure of his health, in consequence of his continuous and almost uninterrupted arduous services. From August, 1864, for three years, he resided at Clifton, Bristol; but he was travelling during the week-days all over England, doing work for needy churches, as well as keeping up his pastoral duties in his own circuit.

At the Conference of 1867, he was appointed to a special service, the representative of British Methodism at the General Conference of the American Methodist Episcopal Church, held at Chicago, in May,

1868. He accepted that office, and was further appointed to preside over the Canadian Methodist Conference during the summer. Those services rendered, the Church in Canada offered him such a wide and important sphere of duty, he determined to reside in that country, and there he was soon afterwards married, at Toronto, to Miss Fanny Vickers, his first wife's sister. They were well assorted and a happy pair, but the brightness of his home was within a year blighted by her unexpected and almost premature death. Thus he became "linked to each hemisphere by a death."

Before leaving England, his Methodist friends resolved to show him some substantial mark of their favour, and when he heard of their intention, he strove to prevent such proceedings. His friends gave him a breakfast at a private hotel in Cheapside, on 6th April, 1868; and with a beautifully illuminated address, a purse also, containing seven hundred pounds, was presented to him by Mr. William M'Arthur, M.P., then Sheriff of London (since Lord Mayor). The Rev. William Arthur, A.M., read the address, which spoke of the great services rendered by Mr. Punshon in every department of English Methodism, and of the valuable influence exerted by him in other denominations. Mr. Punshon made a touching and sympathetic reply, spoke of his training in Methodism, and of the cordial help of his brethren, and concluded by recording his intense attachment to the Church of his choice, the great peculiarity of which, he said, was, "Liberty, almost to licence, in every direction towards good; restraint, almost to tyranny, in every direction towards evil." That sentiment indicated the wide diffusion of liberality of thought which had grown up in the ministry since the death of Dr. Bunting in 1858. Mr. Punshon had taken a deep interest in the establishment of the *Methodist Recorder* newspaper; he was one of its proprietors, and afterwards was for a time its racy editor. In its columns he printed interesting records of his journeys in America, and the work he undertook for God there.

As soon as the Canadian Conference of 1868 was over, he laid himself out for extensive travel and labour. His first business was to lecture in all the great centres of the Dominion, and give the proceeds towards the endowment of Victoria College, Cobourg. That itself was a noble enterprise successfully carried out; but his greatest work was the erection of the Wesleyan Cathedral, in M'Gill Square, Toronto, now recognised as the Metropolitan Church of Canada, which, with its magnificent tower, built after the Magdalen Tower of Oxford, forms the model church building on the Western Continent, and is probably the largest, handsomest, and best appointed Methodist church edifice in the world. It is constructed from plans drawn and completed by Dr. Punshon himself. In its perfection and beauty, it stands a memorial monument to his faithful and earnest Christian work, in the four years of his residence in the Western World, and the great service he rendered at that time in the British American Provinces. During that period Mr. Philip Phillips, and his son James, conducted a service of song at the gathering of the Sabbath-school Associations in that church, for which occasion Dr. Punshon wrote an original Gospel song, which Mr. Phillips set to music and sung. The church was, it is believed, left by Dr. Punshon free from debt when he returned to England. It is said to have cost $100,000. One of Dr. Punshon's sons is at the Victoria University, Cobourg.

In July, 1871, Mr. Punshon visited England, having been appointed the Representative of the Canadian Methodists to the English Conference. His reception in Manchester was most enthusiastic, and the spacious Free Trade Hall had to be used for the crowds attending the Open Session of the Conference, at which he delivered his address. The energy, power, and eloquence he manifested on that occasion, was evidence to his admiring friends that his stay in Canada and the United States had been of much benefit to his health. He spoke with greater power and point than ever before, and manifested greatly developed powers as an administrator. He remained three months in England, visited some of his former circuits, and crowded audiences attended him at every place. His principal service was held in Pastor Spurgeon's Metropolitan Tabernacle, when he preached to six thousand people, took a large collection, on behalf of the Wesleyan Metropolitan Chapel Building Fund, of which he was one of the original promoters and advocates. He returned to Canada in September, and resumed his work there. In May, 1872, in company with the Rev. Luke H. Wiseman, M.A., he attended the General Conference of the Methodist Episcopal Church, held in Brooklyn, as the Representative of British Methodism. The address he delivered on that occasion was eagerly read both in England and America, and was described as "one of the most finished and persuasive, beautiful, and brilliant utterances ever delivered before the General Conference." Early in the year 1873, the Victoria University conferred on Mr. Punshon the honorary degree of LL.D., for which Institution he had, by his lectures in Canada, secured an adequate endowment fund. The same Board of Trustees had some years previously given him the degree of Master of Arts. Having accomplished for the Canadian Methodists large benefits, and presided over four successive Conferences in the Dominion, he determined to return to England; and the day before he sailed, his grateful friends gave him an enthusiastic farewell meeting, held in the Metropolitan Church, at Toronto, when he was addressed in affecting terms by many who had learned to love him, and was presented with a very elegant casket, containing $4000 (£800).

Dr. Punshon arrived in Liverpool, on 3rd June, 1873, and after visiting a few friends came to London. On the 10th of June, he preached his first sermon after his arrival, in City Road Chapel, in aid of the heavy debt of the Scott Memorial Chapel at Westminster. As a twofold mark of affection to Mr. Scott, and to the gifted preacher on his return home, the collection was the largest ever taken at any single service in Methodism, and amounted to over £2000. Seven days afterwards he married, at Sheffield, Miss Mary Foster, daughter of William Foster, Esq., of that town, and she survives as Dr. Punshon's widow. At the Conference of 1873, Dr. Punshon was stationed at the newly made circuit at Warwick Gardens, Kensington, it being a felt want to have Methodism properly represented amongst the wealthier classes at the West End of London, and for that responsibility no one was more likely to succeed than Dr. Punshon. He soon found, however, that the Kensington people were not so easily moved, even by his eloquence, for the congregations, during the two years of his residence there, were by no means equal to the expectations his appointment had raised. When he had been there only eighteen months, the sudden and unexpected death of the Rev. Luke Holt Wiseman, M.A., occasioned a vacancy at the Wesleyan Mission House in the Secretariat, and the Committee of that Society wisely selected

Dr. Punshon to be recommended to the following Conference as Mr. Wiseman's successor. That appointment relieved him from the strain of circuit work, and enabled him to devote his valued services to the advocacy of the Mission cause throughout the Connexion, and of that Society he became both Secretary and Clerical Treasurer.

At the Conference of 1874, Dr. Punshon was elected President of the Conference held at Camborne, and had an almost unanimous vote, 220 being recorded in his favour. Throughout the kingdom his election was hailed with delight, and the office derived fresh lustre from the sound judgment and wise administrative ability he brought to bear upon the Connexion. He had been for many years an official on the Conference platform, and his wonderful memory, in which he had chronicled most of the laws of Methodism, made his services at Conference time invaluable. His varied accomplishments, his powerful genius and thrilling eloquence, combined with his highly cultivated business capacities, enabled him to render most important service all over the kingdom and in Ireland, during his year of office. Kindness, consideration, and sympathy, marked all his business dealings, as well as his social and pastoral relations.

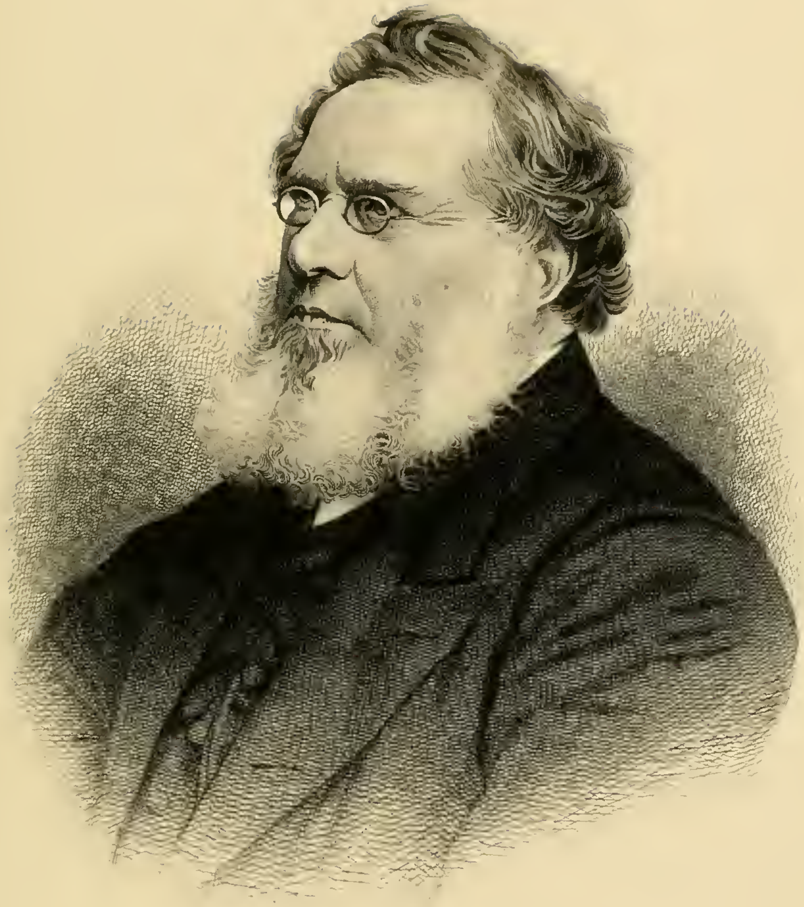
His appointment as Missionary Secretary revived the times when Richard Watson's pen and eloquence were devoted to the same service. His great love for the mission cause made him in all parts of the country its most accomplished and eloquent advocate. At the last public missionary meeting he addressed in London, previous to his death, he asked the writer to take a seat by his side on the platform, as both had to speak on the occasion, and it was marvellous what interest Dr. Punshon threw into a speech largely made up of statistics. Neither he nor the writer thought that would be his last appearance at a London missionary anniversary. During the six years he occupied a place at the Mission House, he rendered valuable service in other departments. In 1877, he preached a memorable sermon in City Road Chapel, and made a powerful appeal on behalf of the Children's Home and Orphanage, conducted by his endeared friend, Dr. Bowman Stephenson. When the Rev. John Rattenbury died in 1879, the Rev. Dr. Punshon preached his funeral sermon in the Islington Chapel, and the Rev. Dr. Gervase Smith read the Memorial Sketch of his remarkably useful life, which he had written: the two have been published in one neat volume. The last Bradford Conference was a trying time for Dr. Punshon; he had important duties to perform, when he was almost crushed mentally and physically by domestic trouble and sorrow. Some of his private letters at that time the writer was privileged to read; they indicated the deepest feeling and overwhelming grief; but he attended to his public duties.

The heavy daily work of his official life, his own appearances as preacher or speaker, taken in connection with the failing health of his eldest son, a fine and accomplished young man of twenty-eight, tended to break down his own health. He watched over his feeble boy with tenderest solicitude, and did everything which skill, change, and money could do to recover his health; but in vain. He died; and that death at twenty-nine was just the prelude to that of his father's. Prostration, caused by sorrow, aggravated organic disease, and dyspepsia in a severe form; and in March, 1881, immediate change and entire rest were his only hope; together with Mrs. Punshon, and a few friends, he started on a Continental tour. He visited Paris, Lyons, Marseilles, and Mentone, and in great feebleness reached Genoa; but he carried death within him. At Genoa, he was so ill, his medical attendant in London was telegraphed for to fetch him home, where, after a very anxious journey, he arrived a month after he left it. There, at Tranby, Brixton Hill, he lingered in the greatest feebleness for a few days; but in all which, though his sufferings were severe, his patience and love, and faith were remarkable, and his dying testimony simple and beautiful. He entered into rest, 14th April, 1881. It is long since the London Methodists felt a death more keenly. The funeral took place on a terribly cold day, with a bitter east wind blowing. The service was held in the Brixton Hill Chapel; and the body was interred, on 19th April, in Norwood Cemetery. Dr. Punshon's sermons and lectures have been collected and published in two goodly volumes; and besides these, he issued, in 1867, a volume of poetry, entitled "Sabbath Chimes," which has gone through several editions; it contains his beautiful hymns, which are being sung the world over every Sabbath. His well-known face has been so often engraved, it is found framed in thousands of homes both in England and America.

James Harrison Rigg, D.D.

[*Born*, 1821 : *Entered the Ministry*, 1845 : *Still Living.*]

REPRESENTATIVE men have often to undertake heavy and important responsibilities, and to perform duties of a delicate and trying nature. Methodism, in the changes it has undergone in its organisation, has occasionally laid on one, two, or three men weighty and difficult problems for solution; but those men, because they were men of God, and willing to follow the leadings of divine Providence, have usually been masters of the position they were called to occupy. The Methodist Conference of 1878 was a representative one, in a sense that none of its predecessors had been, inasmuch as for the first time in its history laymen were permitted, during one-third of its deliberations, to participate in the proceedings, on equal terms, and in equal numbers, with ministers. For nearly half-a-century, many of the influential laymen had desired that privilege, and the denial of it to them was one of the causes of the latest disruption in the body. The concession was granted, after most thoughtful and prayerful deliberation. All the details were arranged a year in advance; many of the most prominent laymen had been chosen to form the first deliberative mixed Conference,—men of high intellectual, moral, social, and religious position—men whose interest in the welfare of the body was generally equal to that of the ministers themselves; and it was felt that for the Presidency of that experimental Conference, a man of vigorous



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administrative ability was required. It was an anxious occasion; but the anxiety was found to be much more imaginary than real, for when the two bodies met, and during their discussions, it would not be possible to think of so many minds in action,—240 of each kind, ministers and laymen,—working more harmoniously, unitedly, and successfully, than the Conference presided over by the Rev. Dr. J. H. Rigg in 1878. He knew that a year of arduous and responsible duty would follow the sittings of the Conference: and to prepare himself for the work, he relinquished other duties which he had for some years fulfilled. He had previously, in 1876, given up the London School Board, because he found it impossible to discharge the duties of that position, and also to fulfil the increasing demands made upon him in the administration of Methodism in its different departments. The happy occasion of the assembling of the first mixed Conference suggested the propriety of some special and solemn act of Acknowledgment. This is alluded to in a letter of Dr. Rigg's now before the writer, in which he says, under date of 22nd October, "Full of the great business of next week, when it is expected that a scheme will be launched for raising £200,000." That scheme was launched, and took the name of the "Wesleyan Methodist Thanksgiving Fund." Dr. Rigg threw himself into that movement with characteristic ardour and energy, and worked it with so much success, that at the ensuing Conference, 1879, when Dr. Rigg retired from the Presidency, a scheme was proposed and accepted for the distribution of that Fund to the extent of £224,500. Such an instance of princely liberality in such a body of Christians was unprecedented. The gifts to the Fund were to be spread over three years, and by the end of that time, the promises had reached to £300,000, and of that amount the Treasurers had received, in July, 1883, £291,721. The name of Dr. Rigg has therefore become historical in Methodism as the President of the first mixed Methodist Conference.

James Harrison Rigg is one of the sons of the Rev. John Rigg, Wesleyan minister, who died in April, 1857. He was a minister highly esteemed, useful in the Connexion, a man of good repute. He travelled in twenty Methodist circuits in England, including some of the best and most important. In 1854, he became a supernumerary at Macclesfield. Near the end of his long and useful life, it is on record that in a dream one night he thought he was entering heaven, when he met a glorified spirit, who said to him, "You can have no idea at present of your enjoyments here, nor can you know them now; you must return, and wait a little; you shall know them in due time." That man lived near to and in communion with heaven; no wonder he trained his sons to follow in his footsteps. James was born at Newcastle-on-Tyne, 16th January, 1821, whilst his father was stationed in that town. He was educated at Kingswood School, Bristol; converted to God in his youth; joined the Methodist society; was employed for some time as a teacher; became a local preacher; and in 1845, his father had the joy of knowing that he was accepted as an itinerant minister on probation in the Methodist Connexion. His educational experience in his youth necessitated his diligently employing his time in close and hard study, and he was thus preparing himself for extremely active and diligent ministerial and literary after-life. In one of his published books, he records that he was "a student and a teacher through all his youth and earlier manhood"; and in the Valedictory Address he gave to the Graduating Class at the Westminster Training College, in 1878, he said, "I have always been thankful that I myself began my course as a Methodist preacher in small and poor country circuits. I have always held it to be a disadvantage for any preacher, whatever may be his powers, or may have been his advantages, to begin, continue, and end his course in large exciting, exacting town circuits." On that point opinions differ, as much depends on the health, and also on the age and training of the young minister; but the advice it was intended to enforce by example was very appropriate, as given to young persons then going to become elementary teachers, some of them in small country schools. James H. Rigg's first circuit was not a small one, but small ones followed the first, and continued during his four years of probation. Besides himself, there were other young men received that year as probationers, who became eminent preachers, and four of them were afterwards Presidents of the Conference.

The first circuit to which James H. Rigg was sent, was Sheffield; but his name is not entered that year in the "Conference Minutes," which indicates that he went as a supply. In 1846, he was appointed the second preacher at Woodhouse Grove, where he would have to preach chiefly to the sons of the preachers who were being educated there. He was, however, summoned by the President from his circuit before many weeks had passed, to go to London as a special supply; and there, in two circuits, he spent the greatest part of the year. His next location was at Stroud, in the years 1847-48, with the Revs. John Evans and William Worker; that was a small country circuit. There he completed his probation, and at the Conference of 1849, when the great disruption took place, he with many others was received into full connexion, and ordained, his own father taking part in the solemn service. Amongst the young men then admitted to the full pastorate, were the Revs. Benjamin Frankland, B.A., Thomas M'Cullagh, John M'Kenny, George Mather, Ebenezer E. Jenkins, James H. Rigg, Richard Roberts, and William M. Punshon. At that Conference Mr. Rigg was stationed at Worcester, under the Rev. Elijah Morgan. His name stands on the "Minutes of Conference," 1850-51, as supernumerary at Southwark, though he spent only a few weeks of the year there. Mr. Rigg's health broke down completely in the middle of the year, and he became a supernumerary in August, 1850. The following winter he spent in Penzance, under medical advice. His health was so far restored, that he married in the summer of 1851, and at the Conference that year, he was appointed to Guernsey, where he remained two years.

The proceedings of the Conference of 1849, arrested Mr. Rigg's attention, and he began to study the laws, economy, principles, and discipline of Methodism, the results of which he published, under the title of "The Principles of Wesleyan Methodism ascertained by Historical Analysis, and defended by Scripture and Reason." It was well received, and soon afterwards was revised, enlarged, and reappeared in a small volume.

In defending Methodism and analysing its principles, he learned what were things essential and what circumstantial, what to stand fast by and what to allow, with heartiness and trust, large latitude each to the other. Conservative and liberal principles unite at the root. In collecting the information which was the basis of that publication, Mr. Rigg was laying a broad and deep foundation on which, in after years, he was, unknowingly then, making preparations for diversified literary pursuits. During his stay in the Channel Islands, he prepared and delivered a lecture on "Premillenarianism weighed in the Balances of the Sanctuary." That was published both in Guernsey and London in 1852.

Having recovered his health by his residence in a warmer clime, he returned to the metropolis in 1853, and was appointed to labour in the suburbs of London, residing at Brentford, in the Hammersmith circuit, where he remained for three years under the superintendency of the Rev. Thomas Stokoe. His proximity to London was of great advantage to him in many ways, which he was not slow to take advantage of. Whilst there he edited for the Book-room the sermons of the Rev. Robert Newton, D.D., and issued them with a preface of his own. That volume reached a second edition in 1856. In August of that year he was removed to the Stockport circuit, where for three years he was engrossed with the varied duties of pastoral work, having large and educated congregations to preach to, and in his more social duties he was associated with some of the most wealthy and generous families in Methodism. He was then known extensively through the Connexion, as well as in the metropolis, as both a popular preacher and speaker, and he was invited at that period to deliver a lecture in Exeter Hall, to the Young Men's Christian Association, which was published with the title, "The Bible and Modern Progress," which had references to the transition of Italy from bondage to freedom.

In 1854, Mr. Rigg began to write for the *London Quarterly Review.* In the pages of that work appeared the substance of the greater part of what was afterwards published as his "Modern Anglican Theology." Some portions had been contributed in the form of articles on Hare and Maurice to the American *Methodist Quarterly Review.*

From Stockport he was advanced to a still more prominent position, and for three years was located in the Irwell Street circuit, Manchester, under the Revs. John Bedford and James Grose as superintendents, and having John Clulow, Luke Tyerman, and John Rhodes as colleagues. Here he received his first Connexional appointment as a departmental officer, being associated with the Rev. John Bedford as his assistant in the Chapel Secretaryship. In 1862, he was transferred to the Great Bridgewater Street circuit, in the same city, as second preacher, under the Rev. William Edwards, and having the Rev. Walford Green as junior colleague. Five years spent amongst Manchester Methodists was valuable experience, and during that period Mr. Rigg was a most diligent student, as well as an earnest and devoted pastor. To sustain the interest of such large and important congregations as gathered every week in those large chapels, was a work requiring hard study and keeping the mind fully abreast of the great questions before the public. Ritualism and scepticism had then begun their progress of mischievous disturbance, not only in the Established Church, but in other denominations, and some meddlesome clergymen, including the learned Dr. Pusey, had been exercising their ingenuity to throw ritualism as a firebrand into the Methodist Community; they failed in their efforts to try and persuade ministers or people, either or both, to join the Establishment. In the aspect of doubt Dr. Rigg came to the defence of his own Church, and published his work, entitled "Modern Anglican Theology: Chapters on Coleridge, Hare, Maurice, Kingsley, and Jowett, and on the Doctrine of Sacrifice and Atonement." The analysis of the seductive writings of those leaders of thought in what was denominated the Broad Church,—the church having the form but not possessing the power of godliness,—was most searching: a calm, courteous, and scholarly treatment of a difficult and dangerous subject. The work won for its author the warmest commendations from reviewers of different communions. It was invaluable as a seasonable counteractive of a fashionable heresy, and was in such demand that in 1859 it reached a second and enlarged edition, in an octavo volume of 424 pages. In 1877, Dr. Rigg, in a series of six lengthy papers, published in the *Wesleyan Magazine*, made a thorough analysis of the life, changes, conversion, and character of Charles Kingsley—articles which deserve a much wider circulation than they obtained in those pages. During his residence in Manchester he began the study of the Educational Question, and in 1862 published his views in a pamphlet, entitled "Last Words on the New Code."

In August, 1864, Mr. Rigg was removed to Folkestone, where he remained for three years. The serious failure of Mrs. Rigg's health in 1864, obliged Mr. Rigg to leave Lancashire for a southern station, with a dry soil, and in a bright, sunny climate. In 1865, he received from Dickinson College, in America, the honorary degree of D.D., by which he must be hereafter designated. Some eight years afterwards he visited the United States, preached to large audiences in various places, and had many evidences that he was already known in that country, as a newspaper writer in the New York *Christian Advocate*, as an author, and as a distinguished preacher. In 1864, with all the varied agencies of Methodism in full and active operation, there was an actual numerical decrease in the members of society, which was felt by many thoughtful persons to be a cause of humiliation and inquiry. Allowing for deaths, removals, emigrations, as well as declensions in religion, yet many thought that the neglect of the class-meeting, and other social means of grace, had contributed to that discouraging state of things. Dr. Rigg accordingly wrote and published, in 1865, a timely pamphlet, entitled "The Causes of Decrease, and the Means of Revival and Increase: a Word to Methodists." This is now republished in the book on "The Connexional Economy, &c." The question was calmly and in a brotherly spirit considered,—How shall we best hand down to posterity what we have so richly enjoyed as a heritage from our fathers, hand it down as a means of religious communion, in diffusing and sustaining godliness around us? It was natural that a Methodist preacher, and himself the son and brother of preachers, should feel anxiety on the occasion, and the pamphlet did good service; but it had to undo the evil done by another work, also by a Methodist preacher, which was written to urge that the class-meeting should not be a test of membership. Dr. Rigg had the assurance that his place was on the safe and best side of the argument. His pen had been freely exercised during several years previously in furnishing essays for the pages of the *London Quarterly Review*, on ecclesiastical and social subjects, chiefly in relation to ritualism, scepticism, and the puerile attempts to show that John Wesley had been a High Churchman, and consequently that his followers should unite with the Established Church. These and kindred subjects had been written upon by Dr. Rigg, and in 1866 he collected those articles, revised them, and added three others, which were in that year issued in a volume with the title, "Essays for the Times, on Ecclesiastical and Social Subjects." For clearness and vigour of style, and for soundness of principle, that work is worthy of the reputation of the author.

The Methodist Conference held at Bristol, in 1867, appointed Dr. Rigg to the Stoke Newington Circuit; but six months after, an event occurred which led to the termination of his itinerancy. The Rev. John Scott died in January, 1868, leaving the office of Principal of the Westminster Training College vacant, in the middle of the Connexional year. The Rev. William Shaw kindly undertook the responsible duties till the Conference, when Dr. Rigg was appointed to that important position, and where he has remained ever since. During that year, 1868, he published a pamphlet entitled "The Relations of John Wesley and of Wesleyan Methodism to the Church of England, Investigated and Determined." The work reached a second edition in 1871. In that work the Doctor traces the history of John Wesley's opinions on leading ecclesiastical questions, and their bearing and tendency on the work of Methodism. He shows conclusively that the position Methodism occupies as a distinct church, was in all points Providentially ordered, and he shows the hopelessness of any attempt to merge it in the Establishment. Methodists would be unfaithful to the solemn responsibilities resting on them, to surrender their independence as a body.

Called to undertake the new duties of directing one of the largest Normal Colleges in England, Dr. Rigg applied himself diligently to the task before him, neither fearing the work nor doubting the result. The work was second to none in importance, but was of a quiet and unobtrusive character—so unlike that of addressing public audiences week by week. Besides the training of a large staff of young men, intended to be elementary teachers, at the period on which he entered on the duties, young women also were there under training (though a few years ago a separate College was opened for the females). There was also the large Practising Schools, and the guarding the privileges offered by Government grants, all which involved serious deliberation and watchfulness. His scholarly mind, his enthusiastic love of Methodism, and his thorough acquaintance with its organisation, fitted him exactly for the appointment, and in the year 1869, he delivered his Inaugural Address. That was received with much favour, not only by the students, but by numerous friends of the Institution who assembled to hear it. A short time afterwards, it was published, with the title, "The Present Position of Methodism in regard to National Education, and the Denominational System." The venerable Earl Russell described it as "a very able paper." With much force and clearness, Dr. Rigg defends the separate existence of denominational schools, against the advocates of local rating and secular schools, whereby he secures the use of the Bible and the religious character of the schools. Such a publication at that time was of special value, because board schools were contemplated, and their influence was uncertain. Dr. Rigg was for six years, 1870-76, a member of the London School Board.

The Second Inaugural Address which Dr. Rigg delivered and published, was entitled "The History and Present Position of Primary Education in England, and in connection with Wesleyan Methodism." In its pages he traces the action of the Methodist people for thirty years, in providing primary education for the children of their own people; and although the separate existence of denominational schools was then severely assailed, the Doctor very ably defends them, and shows the grounds on which they rest their claims for popular and Parliamentary support. It is now no secret that Dr. Rigg's addresses for several years had very considerable influence with the Educational Department of the Government, the Doctor himself living in the midst of, and frequently meeting and conversing with, various members of that Department in an unofficial way; often opinions expressed in that way were of more effective service than those opinions more formally and publicly expressed. Dr. Rigg found time for other but cognate studies, and in 1869 he published, through Messrs. Longmans, an important work entitled "The Sabbath and the Sabbath Law, before and after Christ." The author opposes both the Pharisaic and the Rabbinic spirit: he observes that, "Though High Church laxity has done harm in one way, the hyper-legalism and hard sanctimony of extreme Puritanic literalness have operated almost as injuriously in another way. But the rest and worship of the Sabbath are among the most blessed of all institutions for the race, and must be maintained. The three elements of Sabbath blessing are, bodily and mental rest, family union and fellowship, and religious meditation and worship." In 1870 he published, for the Christian Evidence Society, a "Lecture on Pantheism," which reached a third edition.

The steady but gradual extension of the day-schools in the Methodist Connexion, increased the number of applications for trained teachers of both sexes beyond the limit of supply, and in 1871 it became necessary to open a new establishment for the females, which was done in the summer of 1872, when the residence known as Southlands, at Battersea, was opened. The Inaugural Address of Dr. Rigg, as sole Principal up to that time, was delayed in its delivery till 12th September. The training which had been given to the Wesleyan teachers was of so complete a character, that they were in demand for other schools not of their own body; and not a few found their way into and received excellent salaries from board schools. As the Methodist people contribute liberally to the support of their own College, it was found desirable and necessary to charge entrance fees when their teachers were likely to serve other and not Methodist schools. The Address delivered in 1872 was entitled "Primary Education in England: its Prospects, Methods, and Merits, &c." In it the author compares English schools with those of Holland, Switzerland, Germany, and America, especially in relation to the pupil-teacher system, and he shows the superiority of the English schools; but intimates, that the altered circumstances of the times made some changes necessary after the experience of a quarter of a century. The year following, Dr. Rigg published, by Messrs. Strahan & Co., an important work, with the title, "National Education in its Social Condition and Aspects, and Public Elementary School Education, English and Foreign." In eleven chapters of considerable length, the author takes a very careful but comprehensive survey of the national education carried on in various countries. The information is varied, and laboriously gathered from official documents, and shows the perfect mastery the author had of the subject on which he wrote. The conclusion arrived at was, that Methodism must maintain its own independent position, as no better models presented themselves for imitation. The *Times* gave a lengthy review of the work, and says of it, "His views are moderate and practical, and his judgments deliberate and sound. It is full of knowledge of its subject." In 1873, Dr. Rigg paid a visit to the United States of America, in connection with the great gathering at New York of the Evangelical Alliance; and had a most cordial welcome in many Methodist churches where he preached. In 1876, he and Dr. W. B. Pope were sent to America as the British Representatives to the General Conference of the Methodist Episcopal Church, held in May in the city of Baltimore, Maryland, when both preached to large representative audiences in that city, and delivered fraternal addresses, which elicited cordial and even affectionate responses from that important gathering. Both the Doctors visited other cities in the States, and were handsomely entertained by some of the best families in American Methodism.

Laborious and continuous as were the daily duties of Dr. Rigg, he yet found time for some recreative study, and this he manifested in 1875, by the publication of "The Living Wesley as he was in his Youth and in his Prime." There is a charm about this book which the public has not yet fully realised, or it would have run through many editions. Dr. Rigg, in its preparation, availed himself of the use of original papers, which had been concealed from the public for half-a-century, some of which were published for the first time by the writer of this record, after the death of the Rev. Henry Moore. Those papers made known facts, incidents, and points of character in the life of John Wesley, which had not before been published, and in some of them were keys to unlock unsolved difficulties in what had been printed, representing only parts of a whole. The influence of Methodism was extending in all parts of the world, and was making its impress on millions of families: no man for centuries had moved the world as Wesley had moved it, excepting Luther; and no Protestant church at this day numbers so many adherents as the Methodist family of churches,—estimated at the present time at more than twenty-five millions; and "no church has operated so powerfully as a ferment of life among all the other churches." It was a commendable ambition on the part of Dr. Rigg, to trace and portray any phase of John Wesley's life and character which had been overlooked, and in his "Living Wesley" he has done this. It is perhaps the critical portion of the book which has limited its sale; it is "a delightful book, and displays fine insight, and loving yet discriminating sympathy." In 1877, the Rev. Eustace Conder, M.A., published a work entitled "The Basis of Faith," delivered by him as the Congregational Lecture of that year, which was an exposition of metaphysical theology. The work was extensively read and studied by a certain class of readers, Dr. Rigg amongst the number, who wrote a lengthy and able review of it in the *Wesleyan Magazine* for 1878. He had, in 1876, supplied to the *Contemporary Review* an article on "The Churchmanship of John Wesley." This he afterwards, in 1878, enlarged and published as a volume.

Education and literature had engrossed most of the time, and occupied the mind of Dr. Rigg for ten years. He had earned for himself distinction and honour in the walks of learning, as greatly as he had previously distinguished himself as a preacher, pastor, and lecturer. At the Conference of 1866, his brethren elected him by nomination into the Legal Hundred of Methodist Preachers, and in 1878 they elected him President of the Conference, giving him 361 votes, one of the largest votes ever recorded for that office; and he made special reference, in his Opening Address, to his sense of gratitude that so many brethren had given him their support. The editor of the *Methodist Recorder*, in congratulating Dr. Rigg on his election, remarked:—

> "Great powers and natural gifts do not bring privileges to their possessor more surely than they bring duties, and so, doubtless, Dr. Rigg will find during his year of office. The duties of the Presidency are so incessant and multifarious, involving such a ceaseless expenditure of time, attention, and effort, that no one need covet it who is not both able-bodied and able-minded, in the full possession of ample gifts, both physical, intellectual, and spiritual. We think it fortunate that Dr. Rigg should be called to preside over the first mixed Conference. He has fully sympathised with the plan for some direct and adequate representation of the laity in the transaction of the business of the Conference, in consistency with the recognised principles of our economy and the provisions of the Deed Poll. And from the beginning of the movement no attempt has been made to encroach on the spiritual rights and powers of the ministry. While some had the disquietude of fear, Dr. Rigg had the confidence of hope that wise adjustments and adaptations in the structure of our constitution would bring it into closer harmony with the aspirations and demands of the time, and that, with a broader basis for the councils and polity of our Church, and a more direct and effective incorporation of laymen with ministers in the administration of financial and economical affairs, we might anticipate less friction in the interior operations of our economy, and find a new point of departure for more earnest and united labours and nobler evangelistic enterprises."

Dr. Rigg himself said, that the office of President had never been to him a mere object of desire, but having had so much to do with the affairs of Methodism, not to have been President might have been felt as a censure. He delivered a lengthy historical address, and concluded by saying:—

> "We are maintaining our continuity—that our Conference of to-day is the historical Conference of Methodism as it has been from the beginning. Although we no longer as a Conference have that power of vetoing—postponing, rather, the recommendations of the mixed committees which we formerly had and exercised, very much to the benefit of Methodism, yet hasty legislation is prevented by the law which requires that nothing shall take effect that may have been done by the mixed Conference or by us in the way of any new enactment, which shall not have received the sanction of the district meetings throughout the Connexion. We have changed our modes, but we stand upon the ancient principles. We think it is important that we should abide by these. I have no desire personally, and I think you have no desire, that we should seem to be gaining a cheap and unfounded popularity by the thought that we have thrown overboard our principles, or that we are to-day what we were not fifty or sixty years ago. We have but carried out, completed, put into distinct form, and into more permanent and more effective modes of operation, the principles which had been recognised and which had been growing amongst us for generations preceding. I am thankful that we stand this day—'the friends of all' and 'the enemies of none'—occupying a position of independence without enmity. Thirty years ago it was necessary to emphasise the word independence; to-day it may be necessary sometimes to emphasise the phrase *without enmity*. Independence without enmity is the position which we occupy to-day, and in harmony with the principles which have been ours from the first."

The Conference over which Dr. Rigg presided was favoured with the presence—as Representatives from the American Methodist Episcopal Church—of two of their most able and most influential ministers, Bishop Thomas Bowman, and Chancellor Erastus Otis Haven, D.D., gentlemen whom it was the writer's privilege to entertain in London. Two years afterwards, Chancellor Haven was chosen a bishop, but died, 2nd August, 1881. Dr. Rigg had to inaugurate the Thanksgiving Fund soon after the Conference was ended; and, during the greater part of the winter of 1878, and the spring of 1879, he was occupied in promoting it by means of public meetings and private subscriptions, Dr. Rigg and his family contributing liberally thereto. He found time for other works. In December, 1878, he issued a small but important book, entitled "The Churchmanship of John Wesley, and the Relations of Wesleyan Methodism to the Church of England." The work consisted of the remoulding of two articles the author had previously published, to defend Wesley and Methodism from the misrepresentations and false positions the ritualists had on various occasions stated and asserted. He gives at the end a list of the articles to which he had replied, and added detailed statistics of the numerical condition of Methodism, which indicates a greater religious power in operation than the Established Church itself possesses. During the same year—1879—Dr. Rigg issued another volume, with the title, "The Connexional Economy of Wesleyan Methodism, in its Ecclesiastical and Spiritual Aspects." That is made up chiefly by reprinting his work on "Congregational Independency." In 1849, some Congregationalists attacked the basal principles of Methodism; these Dr. Rigg promptly defended with clearness and vigour. Another minister of the same body had said, at a great meeting held in Yorkshire, that "Methodism is already in ruins." Dr. Rigg, with a severity that is terrible, but in calm mood, exposes both these, and turns the weapons vigorously upon the assailants. The discomfiture he inflicts is utter. His volume is much more than a defence; it is also a lucid exposition of the principles on which Methodism is based, and out of which it has grown. He added to the volume, chapters on the class-meeting, his Speech at the opening of the First Representative Conference in Methodism, and a chapter on the Test of Membership in the Methodist Connexion.

On the retirement of Dr. Rigg from the Presidency, he was heartily congratulated by his brethren and by the Methodist Press. The work of the year had entailed on him an amount of travelling, preaching, speaking, and correspondence which was prodigious; of part of this, his assistant, the Rev. John Telford, relieved him, but his own courage, sagacity, unfailing faith, and energy, aided by robust health, enabled him to perform an unparalleled amount of Connexional work. The year of his Presidency was marked by a decline of over three thousand members, which was in no way the fault of Dr. Rigg, but the decrease was explained in a pamphlet issued by the President. The moral and the material power of the body was wonderfully developed under his administration; huge debts were wiped away, and the great Foreign and Home Missions were relieved of heavy and alarming burdens. More adequate provision was made for sustaining the Connexional schools, and for the literary and theological training of young ministers, and the extension and consolidation of Methodism had received a fresh impulse. "The man who has lived through such a year, and at the end of it received the thanks and blessings of his brethren, and the people generally, has laid up memories that will brighten all his future." The sermon which Dr. Rigg preached in City Road Chapel, in December, 1878, on behalf of the Thanksgiving Fund, is printed in the *Wesleyan Magazine* for July and August, 1879.

There seems to have been no respite to Dr. Rigg's pen. In 1880, he collected and published, in one considerable volume, "Discourses and Addresses on Leading Truths of Religion and Philosophy." The book is divided into four sections, and includes his two Lectures delivered for the Christian Evidence Society; his Annual Address to the Victoria Institute in 1878; his Lecture on Pantheism; and his Survey of the Position of Christianity in England. It also includes his Sermons delivered as President of the Conference; his Sermon on the death of the Rev. George T. Perks, M.A.; Scenes and Studies from the Earlier Ministry of our Lord; and three Educational Addresses, delivered at Westminster. It is, in fact, a memorial volume of his Presidency. During that year, he also issued the third edition of his "Modern Anglican Theology, to which is prefixed a Memoir of Canon Kingsley, with Personal Reminiscences." Dr. Rigg had written, twenty years previously, very strong cautions against the Broad Church writers of that day, who are represented in that volume; his "Memoir of Canon Kingsley" will serve to modify the impression made previously by his examination of and strictures on his early teaching. The chapters on Sacrifice and the Atonement will be valued by students of sound Scriptural theology. In 1881, he issued a new edition of his book on "The Sabbath and Sabbath Law;" and to those who desire to resist the influence of the so-called "Sunday Society," which seeks to open places of entertainment on that day, this work by Dr. Rigg will be of essential service.

At the first Ecumenical Methodist Conference, held in London in September, 1881, Dr. Rigg was a prominent member, and read an important and valuable essay on "How to Avoid Waste, Rivalries, and

Confusion, arising from different Methodist Bodies occupying the same or Contiguous Fields." The essay occupies eight pages in the official printed Report of the Conference, and was deemed of sufficient importance for Bishop Jesse T. Peck to move for a committee of four to be appointed to consider in what form practical results might be had from the essay. It was a mark of distinction to be placed amongst the appointed speakers at that Conference.

Owing to the persistent manner in which such papers as the *Church Times* misrepresent the character and teaching of John Wesley, in reference to the Church of England, it was recommended by the Wesleyan Book Committee that the whole matter should be explained in a popular form, in two tracts, to be sold at a small cost, so as to secure the widest possible circulation amongst the people. It was thought best that they should be printed without the name of the author; but it is no secret that Dr. Rigg prepared the two pamphlets, entitled "Was John Wesley a High Churchman? A Dialogue for the Times," and "Is Modern Methodism Wesleyan Methodism? or, Wesleyan Methodism and the Church of England." The country people are assailed by the clergy, and even rebuked and denounced by ritualistic priests. To furnish them with an unanswerable defence of Methodism as it is, these tracts were written; and Dr. Rigg has just cause to be pleased with his small, but powerful and convincing, books, and he deserves the sincere thanks of the "people called Methodists," for sparing the time to prepare two such useful and valuable advocates of the truth. In the *Wesleyan Magazine* for 1882, Dr. Rigg has furnished a practical article, in which he gives an account of the history, the uses, and importance of the Methodist Catechisms. These may seem to be but small matters to occupy the mind and attention of a writer like Dr. Rigg; but the rendering of such service is likely to be much more wide-reaching in its influence for good than his larger and more costly publications. To educate a million children in Methodist families, in sound Scripture truth and Methodist doctrine, is a point of most vital and primary importance.

From this record, it will be seen how extensively Dr. Rigg has been in the past, and still is, using his mind and his pen in improving the generation in which he is so prominent a man. His latest contribution to literature is his article on "Methodism," in the sixteenth volume of the ninth edition of the *Encyclopædia Britannica.* It only occupies eighteen columns, of which fourteen are devoted to English Methodism, one and a-half to American Methodism, and three columns to six other separate bodies of the same family. It is, on the whole, an impartial representation of what Methodism is; but the authorities of the Methodist New Connexion have written to contradict Dr. Rigg's statement, that the Rev. Alexander Kilham was the founder of their body; and in other respects they are not satisfied with the author's statements, as being an incorrect representation of the facts of their history in its origin. The article, which is a reply to Dr. Rigg, is printed in the *Methodist New Connexion Magazine* for April, 1884. Dr. Rigg is prepared to defend what he has written from contemporary documents published during Mr. Kilham's lifetime. Early in the summer of 1884, the Religious Tract Society published an admirably condensed "Life of John Wesley," at one penny, written by Dr. Rigg.

Dr. Rigg's reputation as a Methodist preacher and teacher stands very high; at the college where he resides, and by the students he has trained, he is greatly beloved; at the councils of the London School Board he held a foremost place; as an adviser of the Government in educational matters, his opinions and judgment are much valued, and his suggestions often acted upon; in various bodies of Christians, such as the Evangelical Alliance, he is a prominent and useful member; but in this limited record, it is not possible to do more than glance at the varied phases of his extended usefulness. As an author, he already occupies a foremost place, not only in Methodism, but in English theological literature; and his publications have always commanded wide attention amongst students, and by the Press of the country.

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